

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, MARCH 8, 1900.

VOL. II, NO. 17.

It is expected that Dr. Whitsitt will return from England in two or three weeks.

Dr. W. L. Weathersby of Crystal Springs, made our office a pleasant call a few days ago.

Hereafter official vacancies will be filled by elections by the people instead of by the governor.

Quite a large number of negroes are leaving the vicinity of Athens, aG., and coming to Mississippi.

Winston Churchill is authority for the statement that Britian has lost 5,000 men out of an army of 25,000.

With its March issue the *Earnest Worker*, of Nashville, edited by Rev. W. C. Golden, suspended.

Rev. J. B. Moody, D. D., goes from Florida to Hot Springs, and will begin his work as pastor March 15th.

It is said that the Baptists in China have raised \$4,000 to put on foot the Chinese Baptist Publishing House plant.

On March 4th, Germany issued a queer postal order. It announces that packages sent by mail to the United States must go unsealed.

Dr. E. Pendleton Jones, recently resigned at Columbus, and called to Twenty-Second and Walnut St. church, Louisville, Ky., has declined the call.

Mr. Peter James of Yazoo City died in New Orleans of brights disease on the 1st inst. Mr. James was a prominent Methodist layman and quite liberal with his large means.

Capt. W. T. Ratliff of Raymond was in our office a few days ago. He has had a tedious spell of sickness for some weeks, but is convalescing. He is contemplating a trip to Little Rock at an early date.

The Legislature of Mississippi will adjourn next Monday, the 12th instant. In many respects it has done its work in admirable style, and in all respects it has doubtless equaled any former session.

Mrs. Fannie J. Ricks, widow of Gen. B. F. Ricks, proposes to donate to the erection of a public library building in Yazoo City \$20,000. The city is to deed a portion of the public school lot for the site. It is said this will be the only building of the kind in the State.

We preached to pastor Yarborough's congregation last Lord's day morning. A preacher need not wish for a more orderly or attentive audience. Congregations here are large, and the work seems to be moving on well.

One of our leading young pastors writes: "We are all O. K. up here and are enjoying the honey-moon of house-keeping." We rejoice with those who rejoice, which is according to the Scriptures.

Andrew Carnegie's wealth is now estimated at \$200,000,000. John D. Rockefeller is worth considerably more than this. They both began life poor. The former worked for \$1.20 a week, and the latter for 50 cents a week.

We have just read an appreciated letter from our beloved brother N. L. Barfield, of Marco, Fla. He would be remembered to brethren, Hickman, Lomax, Rowe, Sproles and others. May the tender mercies of our God attend this brother.

We are brought under obligations to Dr. and Mrs. Searcy by a kind invitation to make their house our home during the session of the Gulf Coast Association to convene in Biloxi on the 3rd day of May. Without further conference with flesh or blood, we accept the invitation.

Drs. Whitsitt and Lofton have walked together, but now they part. In Dr. Whitsitt's recent advocacy in *The Examiner*, of the validity of "alien immersions," Dr. Lofton does not concur. The roads part, Johnathan going one way and David the other. Well, the best of friends must part.

The Examiner speaking of a sermon recently preached by Dr. E. Y. Mullins, President of our Seminary, in the Fifth Avenue Baptist church, New York City, says Dr. Mullins "is a strong, earnest, lucid preacher of the Word and his sermons and leadership in worship were warmly appreciated."

Prof. A. T. Robertson, of the Seminary, has completed his memoir of Dr. John A. Broadus, his father-in-law. The book ought to rank high in the scale of merit, as the author weilds a facile pen and writes on one the greatest subjects America has produced.

Bro. B. L. Mitchell, Moss Point, writes: "You give us a good paper. The work here moves out nicely, full house every Sunday. I am preaching three sermons each Lord's day, and delivering addresses on Wednesday and Thursday evenings. Hope to see THE BAPTIST in every Baptist home soon."

The address of Rev. J. S. Hubbard has been changed from Tula to Serepta. His correspondents will note the change. Bro. Hubbard has been confined to his home for nearly three months, but we are happy to announce to his many friends that he is again up and regularly filling his appointments.

Dr. E. E. King, pastor of the First Baptist church McKinney, Texas, in company with his daughter, Miss Emma and other friends, will spend next summer in the Orient, taking in the Paris Exposition, and visiting Ireland, Scotland, England, France, Germany, Italy, Switerland, Egypt, Palestine, Turkey and Greece.

We tender to our dear brother W. C. and sister Lattimore of Denton, Texas, our sincere sympathies in the loss by death, on the 18th ult., of their little son, Samuel Sellers. We have had fellowship in the work and joys of college life, dear brother, and now, we have fellowship in the sorrows of bereavement, but "all things work together for good to those who love God."

There appears in this issue a full account of the fire at Blue Mountain, which consumed a large part of the building of this noble institution. We are much pleased to learn that the proprietors will, as early as practicable, erect new brick buildings to take the places of the splendid wooden buildings which went down in ashes. We extend sincere sympathy to the proprietors, while we predict that this is only God's way of putting this institution on a more substantial basis than ever before. It is a great mercy that every inmate was saved unhurt. As a proper recognition of this Providence, thanksgiving services were held at Blue Mountain.

The Centennial Celebration Committee of the Southern Baptist Convention has suggested that it might "be eminently proper and helpful to our churches to have sketches of the lives and labors of some of the many eminent laymen of our churches" brought to the attention of our people through our Baptist papers. We agree that this would be instructive and stimulating, and have arranged with Rev. Z. T. Leavell, D. D., to prepare a series of articles along this line. Dr. Z. T. Leavell, than whom no one in Mississippi is better qualified for this character of work, will treat our readers to a fortnightly repast that will be wholesome and interesting. He is painstaking, scholarly and reliable. Extra copies of THE BAPTIST, containing any of these sketches, will be sent, postage prepaid, to any friends desiring them at 4 cents apiece.

Baptists of Mississippi have an illustrious history, if it is only meagerly written; and our worthy laymen have been potent factor in making it.

The Pastor's Duty.

Rev. E. Z. Simmons, returned missionary from China, has for some while had it in his mind and heart that the Baptist interests in China demanded Chinese Publication Society, located at Canton. At a meeting of the Foreign Mission Board held in the city of Richmond, on February 5, 1900, Bro. Simmons was allowed to present the claims and needs of this society, which he said was "to print the Scriptures, Christian books and tracts, a Baptist paper and Sunday school helps."

Bro. Simmons represented that to establish and equip the plant contemplated would cost in round numbers \$10,000. So Bro. Simmons's request to go among the churches and solicit funds for this purpose was granted by the Board, with the understanding that he was to take no public collections, and that "he use every precaution possible not to injure our general contributions." Four thousand dollars have already been raised, and through the co-operation of the American Baptist Missionary Union and the Southern Baptist Convention the work of printing for the Chinese Christians is moving on encouragingly.

Bro. Simmons expresses the hope that this Chinese plant shall be to the Baptists of China what the American Baptist Publication Society is to American Baptists.

As lightly as many professed Christians treat our China missions, there is no doubt a very bright day for China. This desert must blossom as the rose and the nation that sits in darkness shall emerge into the light of day.

Baptists above all people have reason to take courage, and redouble their investments and efforts in foreign lands. Their ratio of success to the amount of money invested is greater than with any other denomination, as measured by the additions to the church.

No pastor should for one moment entertain the thought of letting the time for the meeting of the Southern Baptist Convention slip up on him, without having given his church a pressing opportunity to give something for the spread of the gospel at home and abroad. A very serious responsibility rests upon every leader of God's people, not only to give his congregations an opportunity in a half-hearted way, but to press upon the hearts and consciences of the Lord's friends to give of their means to spread the news of salvation throughout the earth. The pastor should instruct his people on this greatly misunderstood Bible doctrine of giving. He should declare the whole counsel of God fearlessly and boldly, but lovingly and patiently. The people are not going to learn this objectionable lesson without much painstaking and persistence on the part of the pastor in his instruction to them.

Many a pastor with convictions that he ought to press upon his people the duty of enlarged giving, has been thrown off his purpose by untoward circumstances of various kinds. Many of our pastors are too timid and flee the field of duty too early.

Bro. Pastor, study this mission question thoroughly, and when you reach a conclusion that mission work is the mission of the churches, never let up on preaching that

Christians should "go into all the world," until God shall bid you lay down your armor. The ambassador of Christ must not be cowardly and flee before imaginary difficulties; but, taking God into the count, as the mightiest factor of all, he must valiantly face the foe and deliver his message.

Foreign, Home and State Missions are one. Let us press along all three of these lines. Bro. Simmons ought to have the hearts of all Mississippians, being a Mississippian himself. If any are disposed to aid Bro. Simmons in his noble undertaking, send remittances to Kossuth, Miss.; but do not allow this to absorb your mission gifts, as our Boards are in great need of money to pay the men who are on foreign fields, dependent on us to feed and clothe them.

Now, brethren, while we are very earnest and active in instructing our congregations, let us not forget to be much in earnest, devout prayer, that the Lord of hosts will be our helper, and crown our efforts with success.

The time before our convention is short, but we are well able to possess the land for our King.

The Ecumenical Conference on Foreign Missions of 1900, representing the Protestant Missionary Societies and Missions of the world, will be held in New York April 21—May 1, at Carnegie Hall and other halls and churches.

The object is to enable the Foreign Mission workers of all lands to compare notes and improve methods in every branch of the work. To promote unity, harmony and co-operation between missionary organizations. To stimulate the interest of the Christian world in Foreign Missions.

This is the third session of this erudite body of Christian men representing all shades and grades of churches throughout the world. Earnest prayers ought to be made that God would use this occasion for the unification of this scholarly assembly differentiated by various things into various grades of orthodoxy.

The finance committee estimate that the expenses will be in round numbers \$40,000. Of this amount \$20,000 have been guaranteed,—a large part of it paid. All contributions are to be remitted to the treasurer, George Foster Peabody, 27 Pine St., New York City.

Rev. R. H. Pitt, D. D., and Rev. R. J. Willingham, D. D., Richmond, Va., are on the General Committee.

The Ministry of Money.

BY J. B. GAMBRELL.

It is time Christians were making up with and getting into proper relations with money. A slip in thinking has done no little harm among us. As far back as my memory goes, certain of us have been very shy of connecting money with religion. It used to give a congregation a nervous chill for a preacher to come out plain on money. It is very cooling in many places even now.

The attitude of many good people toward money is a resultant of complex causes. Many put money where the Bible puts the love of it. It is the latter not the former, that is the root of all evil. Many associate, in their think-

ing, the bad uses of money with money itself. And then, not a few think out of hearts saturated with covetousness, or rather they think they think, when they only feel.

Few things would help individual Christians and the cause of the Master more than a general and clear understanding of money and its ministry. We need to get down to the root of the matter and then follow the subject through its ramifications.

When we open the Bible to get information on money, we get it in astonishing quantities and wonderful clearness. The money question runs all through the Bible. There is far more about it than about baptism, the church, election, or nearly any other great doctrine of salvation. It turns up in every sort of connection. Some truths connected with it are clearly set out, and ought to be set like stars in the firmament of our lives to guide our thoughts. Let me mention some of these. The possession of money is a blessing if well used. It is not wrong to be rich. Abraham was the father of the faithful and very rich. Job was the richest and best man of his country. God gave Solomon great riches as well as great wisdom. He made a poor use of both; but both were in themselves good gifts from God. It is right to make money that it may be used. All money, and all property, which is money in an other form, are gifts from God and belong to God, who requires a gift of a part of it back for his service. Money is a trust, and the holder must account to God for every cent of it.

These are some of the truths certainly taught in the Scriptures. In the plan of our lives money must have a place. It has to do with us and we must have to do with it.

An able lawyer, who is also a devout Christian, says: "Until a man settles his financial relations to God on a true basis, he cannot live the right kind of life." If this seems too radical, it is because the question has not been thought thorough. Let us consider.

What is money? The common answer is: "Money is the medium of exchange." Very well, let the definition stand. In that view, which is the true one, not expanded, we may consider its vast capability for ministering to God and humanity, as human life stands related to God and the race. It was not without infinite knowledge, wisdom and love, that God assigned to money its great place in all the affairs of his kingdom. Its ministry duly sanctified blesses the giver first and most, but blesses everything it touches.

Men put themselves into money. It stands for all labor of brain or brawn. A laborer works a day for a dollar. He has put himself into that dollar for one day. He gives the dollar for a Bible. He is in that Bible for a day, the dollar being only the medium of exchange, standing between his day's labor and the Bible. He puts it in a mission collection and it supports a man to preach one day. By the medium of exchange he puts his day's work into a day of preaching. Sweeping the streets, plowing or ditching is transmitted into preaching by this handy and wonder-working medium of exchange.

God requires a part of all we make, not because he needs gold or silver, but he wants us and does not intend to turn us loose a

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minute. A recognition of our financial obligations to God under his law, binds us to him in all things, large and small. It sets up a divine partnership between the man and his Maker, glorifying to God and ennobling to man. It brings God into our every day work. Labor becomes a high form of religion, an all day sacrifice acceptable and pleasing to God. For this reason idleness and godless labor are profane. It explains that curious text: "The ploughing of the wicked is sin." Ploughing is good, if it have God in it, otherwise it is sin. No man can live right with God who ignores his financial obligations to him, for he puts God out of his work-a-day life. Even more he denies his obligation to God and money, and is adrift in the moral world. To hold right relations with God is man's supreme good. This the basis of that great saying of the Master, not recorded in the Gospel, but quoted by Paul: "It is more blessed to give than to receive." It is a philanthropy too deep for the world, for it sounds the depths of human happiness. It is the philosophy of eternal life made concrete by the use of coin.

If in the economy of things, there was no money what a narrow life men would be compelled to live. Such a state hardly exists anywhere in the world. Even savage tribes have money in some form. Shells or smooth stones, or something which they use as a medium of exchange. Without money, man would live to himself, a hermit perchance in a thong. Through the ministry of money the plainest, most unlettered man may transmute his life into multitudinous forms of blessings to enrich the world.

A poor, laboring woman toiled and saved so that year after year she educated a minister in college. This she did many years, and when she died she left sufficient money, put at interest, to continue to put a young preacher in college. She put herself first in the money and then transmuted the money into the larger thought and stronger equipment of God's heralds. They transmuted this thought and power into sermons. These converted and edified souls. Her life goes on endlessly in a very complex of glory, and the waves of it are even now rolling back to bless her and to emphasize the philosophy of the great Teacher: "It is more blessed to give than to receive."

In slave-times an industrious old servant had saved up seventeen dollars. He drove his master to an Association, and sat back in the house hearing the discussion on missions. A brother was pleading for a missionary to be sent to a large plantation where there were many negroes and no preaching. Other fields pressed, and finally it was decided that they could not supply the plantation with preaching. It got too hot for the old negro, and he arose under great feeling, and said to the brother who had pleaded for the negroes: "I have seventeen dollars, go and preach as long as you can for that." The brother went and held a meeting, in which there were some sixty conversions. The old servant transmuted his money into preaching and that saved three score souls.

Through the ministry of money a man may transmute himself into Bibles to scatter among the lost. He may put himself into sermons,

The Baptist Press.

Baptist Growth in Kentucky.

In 1776 there were 309 Baptists in Kentucky. Now we have, according to the Baptist Year Book for 1899, 256,607, 183,052 of whom are white people. Texas, out of a membership of 315,281, has only 182,725 white members. There are more white Baptists in Kentucky than any other state in the Union. In the Providence of God and the leadership of the *Western Recorder*, State District, Sunday-school, Colportage work, Home and Foreign Missions have been fostered and built up. The following institutions of learning have been established: Georgetown, Bethel, Clinton, Williamsburg, Bethel Female College, Kentucky College, Liberty, Blandville, Ohio Valley, Bardstown, Lynnland, the Southern Baptist Theological Seminary and Shelbyville College. Besides, we have the leading Baptist Orphans Home of the South, a Ministers' Aid Society, for which we are raising \$50,000, more than half of it is already secured.—*Recorder*.

—E. Pendleton Jones, brother of Carter Helm Jones, has been unanimously called to succeed M. P. Hunt as pastor of Twenty-second and Walnut-street church, this city. Quite a number of names of prominent brethren had been suggested by friends to this great church, and so to be thus called promptly and unanimously is quite a compliment to this eloquent young preacher. Edloe Pendleton Jones was born in Oakley, Nelson county, Va., thirty-six years ago, received diploma from our seminary in 1889, ordained June 30, '90, served as pastor Tenth Baptist church, Atlanta, as missionary at Havana, where his health failed, was then called to Columbus, Miss., where he recently resigned. He is now supplying for the First Baptist church, Owensboro.—*Argus*.

Much depends—sometimes almost all—on the point of view. Here for instance, is a man, a member of the church, who looks at the church, at Christ, at religion generally, always from one point of view. He thinks always and exclusively of the benefits that are to accrue to him, of the personal advantages he is to enjoy. This is the standpoint of selfishness, the man, accordingly is grudging in his gifts, stinted and cheerless in his work, dwarfed in his growth and joyless in his heart. But here is another brother with a radically different point of view. He doesn't fail to recognize, nor does he underestimate what he gets of personal benefits, but he is thinking and planning all the while how he may give and do; what contribution of money or service he can make for Christ, for the church, for the cause. And somehow God has so ordered things that he whose idea and aim and effort are to give, gets a thousand fold more than he who is controlled by the idea of getting.—*Word and Way*.

I have a higher ambition than to be president of the United States. I desire to do all in my power to lift citizenship to a higher plane.—*W. J. Bryan in Speech at Jackson*.

into libraries, into hospitals, into numberless forms of blessings for the world. He my live on all continents, through all ages, in numberless hearts and lives and go with these lives into the cloudless land beyond mortal vision.

The field of view is too broad to traverse in a newspaper article. It is entrancing. Right views of the ministry of money will unspeakably enoble and dignify any life. They redeem it from littleness. They give it companionship with the great and high. They make a working union with the Lord of glory and with angels who to conserve and help on the kingdom of Christ, minister to saints. They put high living and broad living in the reach of every one.

Standing in my office one day, busy with my stenographer, I saw an old woman enter the door. She was old and bent, though stout, and evidently unused to hardship. I motioned to her without stopping my dictation, to my book keeper. We were in a great effort to raise \$10,000 to pay off the missionaries. I supposed the old woman was a beggar. When through with my letter, I asked about her. The book-keeper told her name. "What did she want?" Oh, she is a member of this church, and came to make a contribution to missions. She was gone. There lay two nickles, her contribution. She made her living by washing, and had walked five miles along side the street car track, to give her two nickles, and would walk back the same way. She never dreamed of doing a great thing; but she had put herself into the great work of Texas Baptists for that year, and into nearly one hundred new churches and hundreds of converts.

Let me in a line say, lest some stumble over the omission, that money given without Christian love and faith, has no religious power or blessing. Filthy lucre is money slimed over with human covetousness and moral putrefaction. Christian money shines bright with the very glory of God. Money is two powerful, too full of blessed possibilities, too sacred in its relations to this life and the next, to be lightly esteemed. To waste it is sin. Not to make it sin. To covet it for itself is to become idolatrous. To earn it, save it and give it to do good, is a high and noble use of time and talent.

God has made some men to preach and some to make money to support the gospel. The one service is as high and sacred as the other, if performed with equal fidelity to God. Indeed, the two services blend into the same thing. The money maker and the preacher, both together, preach the everlasting gospel.

The Cabman.—Gimme your bag, lady, and I'll put it on top of the cab.

Mrs. Oatcake (as she gets in).—No, that poor horse of yours has got enough to pull! I'll carry it on my lap.

The virtue and equity inherent in the people has to filter through the legislative, judiciary and executive departments to be formulated into law. The law is never as good as the people.—*W. J. Bryan in Speech at Jackson*.

The Preacher Taking Text—Spurious Texts.

The indispensable condition to good preaching is the development of the thought or thoughts contained in the passage chosen as a text. The first thing for the preacher is to take a text which is genuine—a part of the Word of God. As is well known to all serious and painstaking students, there are many passages found in the Old King James version which are *spurious*. They are interpolations that have crept into the Word of God, and of course no one should ever think of taking one of them as a text out of which to evolve a sermon.

Not long since I read part of a sermon published in one of our Baptist papers, which was offered as the argument of a passage of Scripture which is rejected by all the best authorities as spurious. The passage is found in Acts 9:6: "Lord, what wilt thou have me to do?"

If the preacher had turned to the Revised Version he would have readily discovered the absence of this passage, and of a certainty he would not have used it as a text.

Some years ago I heard a brother preach a doctrinal discourse from Acts 8:37: "And Philip said, if thou believest with all thine heart thou mayest. And he answered and said, 'I believe that Jesus Christ is the Son of God.'"

Only a little research or the use of the Revised Version would have kept the preacher from the use of the passage, which is not Scripture. It is rejected by all the critics as an interpolation.

When quite a young man, I was present at the examination of a young man for ordination to the Presbyterian ministry. The subject of "Baptism" was one of the subjects made prominent in the examination. That there might not be left any doubt upon the mind of the young man and the audience that Apostolic Baptism was by affusion, an elderly and influential minister in the Presbyterian threw great and eloquent stress on John 3:7: "Because there are three that bear witness in heaven, the Father, the Word and the Holy Spirit, and these three are one, and there are three that bear witness on earth, the Spirit, the water and the blood."

Now the learned divine might have known, ought to have known, that all that portion of the verse which I have italicized is given up to be spurious. As I was asked "to take part" with them, I took as my part, when the learned argument was complete, to ask whether or not the passage was spurious. A bright young preacher, recently from the Theological Seminary in South Carolina, answered that it was certainly held to be spurious. There was then a painful silence, while the learned advocate grew decidedly flustered. While the flowers bloomed in his face there was a perceptible change in the climate of thought, and the water at once evaporated from his affusion argument. If he was ignorant of the spuriousness of this passage, he was inexcusable; if he knew it was spurious, he was dishonest. The same can be said of any one who uses such passages in his ordinary preaching. There is now no excuse for such ignorance, and a Revised Version of the New Testament can be had at a small cost.

In John 5:4 there is a passage which is held to be spurious by the New Testament critics, and the average student certainly can have no regret at its loss, since it has the flavor of superstition out of keeping with the general spirit of New Testament teaching: "Waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatever disease he had."

The preacher's sermon from this text, showing that the angels can confer healing properties upon the elements of nature, was built upon a false, and so an insecure foundation. However pleasant it may be to reflect upon the doctrine that angels are ministering spirits sent forth to minister to the heirs of salvation, this passage must be left out of count.

One more passage, too long to quote, may be pointed out. Mark 16:9-20, inclusive, is now generally given up as spurious. With it goes the commission, in the form in which it is most commonly quoted and treated in missionary sermons. Of course, the commission as found in Matt. 28:19-20 remains undisturbed. In the loss of Mark's we do not lose one stiver of truth, nor are we relieved of the commanded duty to go and preach the gospel to all nations. The evidences against this passage are numerous and weighty. But this is not the time or the place to present them.

There are other passages which are spurious, many of them consisting of short clauses and sometimes of only one or two words. The preacher, with his Revised Version in hand, is notified of these, either by way of a remark in the margin or, by their omission, without mention, from the text. Some of the more important of these will be treated of in another article. Let it be insisted upon that the preachers all get a copy of the Revised Version of the Scriptures. I am of the firm persuasion that the Revised Version should be read to the congregations. I have made such my practice since 1881, and where there is a manifest departure from the Old Version I call attention to it. R. A. VENABLE.

Meridian, Miss.

The Blue Mountain Fire.

Many things have been said about the fire which occurred here on Saturday morning, February 17, between the hours of one and three o'clock, which resulted in the destruction of the largest boarding house belonging to the college proprietors, together with all the furnishings and belongings of three families of the proprietors living in the building; also 20 or 30 trunks belonging to the boarding girls, the entire loss of which amounted to about \$15,000. The amount was covered by \$7,000 or \$8,000 insurance, leaving a clear loss to the college proprietors of \$6,000 or \$7,000.

All that has been said should have been said, but the things that impressed me most have not been said—things that I feel for the good of all concerned, ought to be said.

FIRST—A THANKSGIVING MEETING.

At 9 o'clock Saturday morning, within hearing of the cradle of the smouldering ruin,

the college proprietors, together with the teachers and students, met in the college hall, in a *real* thanksgiving meeting. I was in the meeting and it was good to be there. We all thanked God that whatever else was lost there were no lives lost. A stranger dropping into the meeting, incidentally, might have concluded that the entire loss was sustained by outsiders and that those engaged in the meeting had nothing to consider but gratitude to God for their lives.

WHAT NEXT?

Deliberately, coolly, and in as business-like manner as at the beginning of the session, arrangements were made for those who were turned out of doors, many of whom had not a change of raiment.

Homes were found for them in the other boarding houses and with the people of the town.

Those among the students who had much gave to those who had little until there was no lack of comfortable raiment and on Monday morning the school opened on good time and moved on without the loss of a single recitation. Monday evening Bro. W. T. Lowrey, together with the other proprietors, laid plans for a new brick building with greater conveniences, and they expect to have it ready for occupation by the opening of next session.

RESIGNATION.

The president said in the thanksgiving meeting that "The school was planted here nearly thirty years ago, under the guiding hand of Almighty God, and that through all these years, and in every change of management the hand of God has guided, and he will not forsake us now, but will in his own time and way bring good out of all this to the college and all concerned."

The spirit thus manifested was caught up by the students, and although two weeks have elapsed since the fire there have been no words of complaint, neither slackening of interest, but the whole affair seems to have been accepted by all as an act of Providence and as not meant to check, but to stimulate to greater diligence in duty.

Is not this the way for Christian people to accept the providence of God? If we believe, yea "know that all things work together for good to them that love God" should we not meet the reverses in life meekly and rejoice under the cloud as in sunshine?

God helping me I will!

Prof. Ellet said in the thanksgiving meeting, "The magnificent exhibition of faith in God on the part of those who suffered loss, and their meekness and patience in trial is to me a most blessed experience" to which many of us can respond with a hearty Amen.

J. R. CARTER.

Blue Mountain, Miss., March 2, 1900.

Mr. A. L. Roby has been appointed Traveling Passenger Agent of the New Orleans & Northeastern, Alabama & Vicksburg, and Vicksburg, Shreveport & Pacific railroads, known as the Queen & Crescent system, with headquarters at Meridian, Miss., and will travel in the territory east and north thereof, as well as looking after competitive business locally on these lines. The appointment is effective from March 1, 1900.

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Blue Mountain Chow-Chow.

BY ST. CLAIR LAWRENCE.

Some churches run gambling machines, and others, fanciful speculations, to defray their expenses; until, "charity" is made to cover a multitude of faults.

Some religionists, like the Pharisees, are careful to observe the Sabbath, but are loose in conversation and habits the rest of the week. It is well to remind these Sunday Christians that one-day religion cannot compete with six-day wickedness.

Chief Justice Finley, of the Court of Civil Appeals, has reversed the decision of the Forty-fourth (Texas) District Court, in which Rev. S. A. Hayden was given \$20,000 against J. B. Cranfill *et al.* for alleged libel, growing out of the action of the Baptist State Convention in refusing Hayden a seat in that body in the session of 1897. The case is reversed and remanded. Let Christians here and everywhere pray the Lord to so direct that this unhappy quarrel, among our brethren in Texas, may be peacefully adjusted at once.

The severe loss sustained by the proprietors of Blue Mountain Female College, in the recent burning, is deeply felt. For a moment, only for a moment seemingly, did sadness and alarm prevail. Proprietors, teachers, pupils, all, instead of moping and complaining, attuned their hearts to thankfulness that it was no worse, and that, almost by seeming miracle, every soul was preserved alive. While the piles of ruins still smoldered and smoked, the pupils and teachers gathered in the College hall in a thanksgiving service.

I would not unduly boast, but surely our Blue Mountain College students are more than average for school girls. It seems natural that there should have been a general stampede, and that after the burning, in which they were left without comfortable means, and many of them almost destitute of clothing, that there should have been a general cry to go home. Instead of that, a large majority seemed perfectly content, and even anxious to remain, accepting, gladly and thankfully, the best arrangements that could be made for them; so that school opened Monday morning without the loss of a single lesson. The girls are all cheerful and happy, working under their seeming disadvantages just as well as they did with greater conveniences and comforts. Brave girls, God bless them!

After the destruction by fire of the immense building—the largest and most expensive connected with the Blue Mountain Female College—several propositions were at once made by other towns, several of which were large ones, to move the College. The most liberal terms could have been had. But the proprietors—Lowrey and Berry—believe that God made Blue Mountain for a school site, and made the people in charge to manage it. So they turned a respectful but deaf ear to such offers, and are preparing to replace the lost building with a better one, much better, and one less liable to take fire. They are determined to reconsecrate themselves, all they have and all they are, to the cause of Christian education. The past is simply an earnest of the great future in the history of this *alma-mater* of Mississippi's noble Baptist women.

What Does It Mean?

It is said by those who have given some attention to the matter, that denominational statistics for the past year have not been satisfactory. There are many things which the most reliable figures can not tell. The enlargement of a church or denomination, either in numbers or means, does not necessarily signify the growth of Christ's kingdom on earth; but statistics do tell some things; at any rate, they furnish a basis from which legitimate conclusions may be drawn.

The three Christian bodies that are doing most, perhaps, towards the evangelization of the heathen are the Methodist, Presbyterian and Baptist, and a comparison of the figures representing their respective operations on the foreign field during the past year, is well worth our study. The Northern Methodists expended on their foreign work last year \$954,023, with 5,520 additions; the Northern Presbyterians spent on theirs \$882,087, with 4,844 additions; the Northern Baptists expended on their foreign work \$563,495, with 7,575 additions. From these figures it will be seen that for every addition made to the Methodists they paid \$170.00; those added to the Presbyterians cost \$182.00 per head, while those added to the Baptists cost only \$74.00 per head.

Having my interest aroused by these figures, I was desirous of knowing how they compared with those of the corresponding bodies in the South, and so I obtained the following statistics: The Southern Methodist Board expended on its foreign work last year \$220,495, with 462 additions; the Southern Presbyterians \$145,000, with 484 additions, and the Southern Baptist \$109,267, with 845 additions. These figures show that the Methodists paid for each addition \$478, the Presbyterians \$299, and the Baptists \$128. It will be seen from these comparisons that, though the Southern Baptists have given only about thirty per cent. of the amount contributed by the Methodists and Presbyterians, yet their increase on the field has been nearly as much as that of those two bodies combined. Setting a money value on converts, the Methodists have paid nearly four times, and the Presbyterians more than twice, as much as the Baptists for each addition. Have these facts any significance? Is it because Baptist money goes farther than other people's money? Is it because our laborers on the field are more efficient than those of other denominations? Is it because our missionaries are complying more nearly with our Savior's last command: "Teach them to observe all things?" Let each one answer these questions for himself. Whatever explanation may be given, these facts ought to serve as a pointer for those who are inclined to criticize our Boards, and complain at the expense of carrying on our missionary work.

And if God so abundantly blesses the meagerly sums that are given by the great host of Southern Baptists, what would he not do if they would consecrate themselves and their means to his service? We have heard a great deal, of late, about "enlargement"; it has been the watch-word since last May. Enlargement is a fundamental principle of God's kingdom; he has no need for anti-expansion-

ists, but before the work can be enlarged in Africa or China it must be enlarged at home. Have you enlarged your gifts?

C. C. PUGH.

Vicksburg, Miss.

A Theologian Before an University Audience.

BY ALBERT R. BOND.

University life does not always conduce to deep piety and religious thought. Factors in history and culture receive large attention, but while professing to take knowledge of all facts in human development, the modern spirit of inquiry often neglects the power of christianity. It is refreshing to read the lectures of a great theologian to an audience of trained thinkers.

"What Shall we Think of Christianity?" a course of three lectures upon the Levering Endowment, was delivered before the Johns Hopkins University in 1899. Prof. W. N. Clarke by his great book—"An Outline of Christian Theology," had prepared his hearers to expect a vigorous treatment of his theme.

"The Christian People," "The Christian Doctrine," "The Christian Power" set forth the aspect of the religion of Christ. As one reads these lectures the impression of strength comes, and the heart yearns to make actual in individual experience the ideas of the author. Strong thought and intense feeling are happily united. While recognizing the faults of men as Christians, we must not lose sight of their excellence. To the Christians of to-day comes a three-fold message—"to hold their faith," "to open their minds," "to expand their hearts." In thinking of "The Christian Doctrine" we must remember "that it consists in divine motives handled by human thought."

"I am anxious that the Christian people should learn that their Christian doctrine consists in the truth that they possess in their common Christian experience, and know that its power dwells in its reality, and in their sense of its reality."

The same author gives us "Can I Believe in God the Father? Lectures delivered at the summer school of Theology of Howard University 1899. Mention may be made of the chapters: The Practical Argument for the Being of God; Divine Personality, The Relation Between God and Men, The moral effect of the Doctrine of God. In a new and forceful way, Dr. Clarke presents the argument for God's existence from the results that would follow its denial. Science, knowledge, and goodness would be impossible without God. The author believes that the fraternal relations exist between God and men. In God's likeness men are born, but the power of Christ is needed to bring men into conscious obedient, loving, filial relationship to the Father.

These books are published by Charles Scribner's Sons, for \$1.00 each. Delivered in places that stand for high thinking, these lectures will appeal to the thoughtful. Dr. Clarke has a clear, concise and withal a sweet spiritual style. Not only are these little books masterpieces of religious thought but they are fine specimens of pure English.

Magnolia, Miss.

Our Pulpit.

Extra Effort to Spread the Gospel.

CHAS. C. ALLIOTT.

Rom. 1:14, "I am debtor both to Greeks and Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."

Paul's third missionary journey is fast drawing to a close. It is twenty-one years since he was converted to be made a missionary to the Gentiles, and eighteen since he entered upon his work. His labors had been mostly between Antioch, in Syria, on the east, and Corinth, in Greece, on the west. His ambition was to carry the gospel to those who had never heard of the true God, and of Jesus Christ his Son. He had accomplished a great work, having established churches throughout that whole region, but he was not satisfied.

He is now in Corinth, perhaps for the last time; and is writing to the brethren who have gone to Rome. He tells of his desire to go there, and how hindered hitherto been prevented. Rome being the capital of the world, people from every land were coming and going so that he would have a fine opportunity to send the gospel in all directions, while the great city itself was practically untouched by its saving power. Paul felt that this was an opportunity he could not afford to miss. He must proclaim in Rome, Jesus Christ as Redeemer, King and Savior. He must unfurl the banner of the cross in the capital of the emperor of the world. He made the attempt, and though it was under very different conditions from what he had hoped for, he planted the standard of King Immanuel in the very palace of the Caesars. Then, having "fought the good fight; having finished the course; having kept the faith," he sealed his life's work with his blood, being beheaded by Nero in May or June, A. D. 68. More than eighteen hundred years have passed since then, and many champions of the truth have arisen and gone to their reward, while the work begun and carried on through so many trying scenes, has expanded until thousands of men are telling the story of redeeming love, and almost every land has heard of him who is seeking to save. In order that the full strength of the Baptists of the South might be brought in work, our fathers organized the Southern Baptist Convention in 1845. Through it we are doing mission work in China, Japan, Mexico, Brazil, Italy, Africa and Cuba, besides the mountain and frontier work done in our own country. But the hopes of our fathers have never been realized. The full strength of our denomination has never been brought out; and consequently the work has languished. At its last session, the Convention instructed the Foreign Mission Board to enlarge its work on a basis of 25 per cent. increase in its receipts—instructed it to make an extra effort to spread the gospel. There are two reasons for this:

First, the efforts hitherto put forth have hardly touched the heathen world—not to speak of Papal land.

THE BAPTIST.

Here is China with its teeming millions. After half a century and more we have forty missionaries with fifty-five native assistants, trying to disciple 383 million sin-cursed men. One missionary to every 9,575,000 souls. One Christian worker to every 3,650,000 souls.

Next door to China we have Japan with its forty millions population. Here we have seven missionaries, with seven native assistants. One missionary to every five and three quarters millions, and one Christian worker to every two and four fifths millions!

Across the ocean we find Africa with its 170 millions, and six missionaries with ten native assistants. One missionary to every twenty-eight and a third millions, and one Christian worker to every ten and three fifths millions. In all, five hundred and twenty-five Christian workers, to every 593 millions of heathens! *Fifty three missionaries!*

Here is a great dark stream of humanity flowing on to the sea of everlasting doom! Six hundred millions of human souls rushing to destruction. And here fifty-three men and women stand trying to turn the channel of the stream! Will they succeed? Here is the Mississippi River, with its great rolling waters sweeping onward to the Gulf. And here stand fifty-three boys and girls with their toy spades trying to turn the channel of the "Father of Waters." Will they succeed? It may be that they will divert a little of the water into their narrow channel, but efforts far greater must be put forth before it makes any perceptible impression upon the mighty river. So a few may be turned to the Lord Jesus Christ from that mighty stream of humanity, by the efforts of the men and women who are working day and night to that end, but far greater efforts must be put forth before any deep impression can be made.

A second reason is, that the efforts hitherto put forth have not come up to our ability. We can not say of the past "as much as in me was." Shall we say of the future, "As much as in me is?" Last year the average was 74.5 per cent. each for Foreign Missions throughout the Baptist Convention, while in Mississippi it reached only five and three-fifths, (53.5).

Only a little over five and a half cents each from the Baptists of Mississippi!

This is the average. How many gave nothing! My brother; my sister; you who claim to have been saved by the blood of Christ, how much did you do for him last year to show your gratitude and love? Did you give according to your ability? Did you give in proportion as the Lord prospered you? Have you yet done "as much as in you is?" The call is for greater effort. Will you be found wanting or will you come up to the help of the Lord against the mighty?

I do not believe the heathen or papal world is stretching out its hands pleading with us to bring them the gospel, any more than Jerusalem was stretching out its hands to him who saved us, and plead with him to break unto it the bread of life. But I do believe that our Savior is stretching out towards them his loving hands, pierced with cruel nails, and stained with his own precious blood, and expecting us to carry unto them

the gladness of a salvation full and free, even as he gave commandment unto his immediate followers ere the cloud received him out of their sight. And I also believe that we shall suffer loss in proportion as we fail to carry out his instructions and his will. What are some of the immediate effects of our apathy and indifference? Let me pause to say that I have no word of approval for the commercial side of this question so often put forward and so earnestly urged by many of our brethren. I would not underestimate the real benefits that may come to our nation or theirs from an interchange of commerce. But when we consider that England's revenue was largely enhanced by the returns from her Opium traffic which she forced upon an unwilling people at the cannon's mouth; and that the revenue of our own boasted Christian land is greatly enlarged by the liquor traffic, also foisted upon nations who detest but cannot prevent it; it seems to me that the Christian cannot afford to say much about this feature as a result of our mission work. Aside from this I do not believe our Lord intended that we should do this work because of such "advantages." He says, "If ye love me ye will keep my commandments." Not, "If it pays." And, "all authority hath been given to me, go ye therefore," etc. Not there will be a fine trade developed which will be a good thing for both countries, especially America.

Brethren, we have already become too materialistic in our work for the Master. Already do we figure too much on the work from the standpoint of dollars and cents. "Does it pay?" or "will it pay?" has nothing to do with it. The only question that we should ask is: "Does the Savior wish it?"

One thing that we are fast losing is opportunity given us by our Lord. Our time is limited. We are here only for a little while, and we shall pass this way but once. What we do must be done quickly. We may be rendered helpless, and then would come regret because we had failed to do what we could, while we had the ability. We may be called to meet the Lord. Shall it be because we are "cumberers of the ground?"

In addition to this the heathen are dropping into eternity at the rate of *100 a minute*. While we are engaging in our weekly prayer meeting six thousand souls go out in the darkness of despair. While we worship our Savior on the morning of the day upon which he "rose for our justification," nine thousand souls pass away without God, and without hope in the world! *And to these he has told us to preach the gospel!*

I am almost ashamed to mention as one thing last, the *reflex blessings* that come to those who do their Master's will. But if it encourages selfishness, it is a kind we all should covet. What are these blessings? That would be hard to tell. They are like believer's baptism—they must be felt to be appreciated. You cannot tell any one how a baptized believer feels. Remember the words of the Lord Jesus, how he himself said, "It is more blessed to give than to receive."

Truly we delay the second coming of our Savior. In giving the signs for this he said, "The gospel must first be preached to all the

March 8,

1900,

nations." I believe that he meant more than a single proclamation of the gospel. I believe that it must be preached so widely that they shall be left without excuse.

I believe that he meant it to be so thoroughly done that all that can be said at the last is, "Ye would not." Brethren, this gospel is going to be preached. There's no question about that. Our Savior has said that it "must first be proclaimed to every nation," and it will be done. The question that engages our attention is, "Am I going to do all that I can to accomplish this end?"

I do not know, brethren, when he is coming. But I do know that it will not be until every nation has heard the gospel. Many are anxiously expecting his coming. They look forward to seeing him with their own eyes, before they are closed in death. I sometimes wonder if each of them is praying, and working, and giving as he ought to make this possible by having the "gospel preached to all nations." I wonder if they are anxious to hear him say, "Well done good and faithful servant. Enter thou into the joy of thy Lord," as they say they are to see him when he comes. I wonder if our 90,000 Baptists in Mississippi are as insistent upon the last command of our Lord being kept as they are upon the first one after believing. There is not a church in our state that would take a person into its fellowship who refused to be baptized. I wonder how many would reject a person who only believes in missions so long as the others do the giving. I fear they are not to be found. Else we would make a report of fewer members or larger contributions. It will not do to plead poverty. We are not paupers. I cannot as safely affirm that we have not many mizers among us. Not necessarily rich ones, but in good enough circumstances to swell our mission contributions from Mississippi to \$50,000 every year for Foreign and Home Missions, and let nothing else suffer unless it be from the same cause that we now let these suffer.

Brethren of Mississippi, let us rise to our privileges. Let us meet our obligations! Let us spread abroad the gospel! And as much as in us lieth, let us push forward the work; until at last with the first great missionary to the Gentiles, we can say, "I have fought the good fight; I have finished the course; I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not only to me, but also to all them that have loved his appearing."

Meridian, Miss.

The Argument for Infant Baptism From the Old Testament Examined.

BY JOHN T. CHRISTIAN, D. D.

III.

3. The covenant of grace includes all believers and these, of all nations through time; while the other covenant excluded all pious Gentiles, with females of every age, yet comprehended all of those Abraham's household, though those were, like Esau, reprobate as concerning the election of grace. Isa. 1:9.

THE BAPTIST.

"The covenant of grace is God's free mercy, revealed and promised through Christ, to the worthless. Rom. 3:24; but circumcision made the whole law obligatory on the receiver. Rom. 2:25, and was opposed to the blessings promised in the covenant of grace. Gal. 5:2,3,4.

"5. The covenant of grace embraced not the children of the flesh. Rom. 9:6-8; but the other covenant included all of Abraham's fleshy offspring. Gen 17:12.

"6. The ordinance of the covenant of grace was refused by John to those persons who were in possession of the privileges of Abraham's covenant. Matt. 3:9.

"7. If these covenants be the same, Christ and Abraham are heads of it; two beginnings are shown in one compact. Different terms of admission are pointed out. Gal. 5:3, and Heb. 8:10. Different periods of duration are shown. Heb. 8:8, and Isa. 55:3. Consequently, these covenants cannot be one; and, therefore, infant baptism receives no support from this source."

The Jews could claim none of the gospel promises on account of their connection with Abraham. John the Baptist said to the Jews: "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

(Matt. 3:9).

Arch. Kenrick says: "Calvin and his followers ground the practice of baptizing infants on the principle, that the covenant of God is with the faithful and their posterity: whence they restrict it to the children of believers, who being embraced in the covenant, have a right to receive the sign of association with the visible church. This partial covenant, is gratuitously supposed, and can not be inferred from the ancient covenant made with Abraham and his seed. Gen. 17:7." (On Bapt., p. 123, note).

Dr. Emmons, a brilliant Congregationalist, says: "There is no evidence in the New Testament that believers are now in the covenant of circumcision, but clear evidence to the contrary. For, they are neither under obligation to perform the duties of that covenant, nor entitled to any of its peculiar blessings. The bond of that covenant does not lie upon them, for they are not required to circumcise either themselves or their families. And it is equally evident that they are not entitled to any of the peculiar blessings of that covenant. In that covenant God promised to give Abraham a numerous posterity, but he makes no such promise to believers under the gospel. In that covenant God promised that Abraham's seed should possess the land of Canaan, but he makes no such promise under the gospel. In that covenant God promised that Abraham's seed should enjoy great temporal prosperity, but he makes no such promise to believers under the gospel. In that covenant God promised that the Messiah should descend from his family, but that promise was fully fulfilled in the incarnation of Christ." (Davies' Sermons, p. 49).

4. The supposed identity of "the Jewish church" and the gospel church involves great absurdities. Here were men repenting, of be-

lieving and joining the same church which they were already members. The Lord added daily to the church not only the saved but those already members.

5. Our position on this subject is endorsed by many of the strongest Pedobaptist scholars.

President Edwards says: "Whatever was the case with respect to the qualifications for the sacrament of the old dispensation, I humbly conceive that it is nothing to the purpose in the present argument, nor needful to determine us with respect to the qualifications for the sacrament of the Christian dispensation, which is a matter of such plain fact in the New Testament. . . . We have no more occasion for going to search among the types, dark revelations, and carnal ordinances of the Old Testament, to find out whether this matter of fact concerning the constitution and order of the New Testament church be true, than we have occasion of going there to find out whether any other matter of fact of which we have account in the New Testament is true."

Dr. Jacob Ditzler says: "I here express my conviction that the covenants of the Old Testaments have nothing to do with infant baptism." (Carrollton Debate, p. 692).

Dr. Alexander, Professor in Princeton Theological Seminary, says: "This argument for the Abrahamic covenant in favor of infant baptism always presents itself to my mind as fallacious. If baptism is to be regarded as having come in the place of circumcision, the argument from the Abrahamic covenant lies altogether with the Baptists." (Life of Dr. Wardlaw, pp. 237-239).

J. A. James, Methodist, says: "As to the Argument founded on the constitution of the Jewish Theocracy, we consider it so irrelevant and inapplicable that the very attempt to bring it forward in the support of a Christian institution betrays at once the weakness of the cause." (On Discipline, p. 10.)

Litton, Episcopalian, says: "The oversight, in short, which is committed in the whole of the reasoning from the Jewish economy to the Christian, is the forgetting that while the Jew was a Jew by natural birth, no Christian is a Christian till he is born again." (Church of Christ, p. 288).

Wm. Palmer, Episcopalian, says: "The church of the Jews was instituted only for a particular people, and not for the world generally as the Christian church was; therefore, there was no obligation on other nations to adopt the Jewish polity." (The Church of Christ, vol. 1, p. 17).

Ch. Piepenbring, Pastor and President of the Reformed Consistory at Strassburg, says: "While we are discussing the essential characteristics of the old covenant, we must further remark that this covenant concerns the people of Israel as a people. The individual is almost completely overshadowed by the nation. Nothing is more foreign to the general tone of the Old Testament than our modern individualism. One became a member of the old covenant, not by personal adherence, but by birth, by descent from the fathers, and by circumcision." (Theology, Old Testament, p. 33).

THE BAPTIST.

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No communications will be printed unless it is
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money order or registered letter. Do not send check
on local bank.

In requesting change of post office, do not fail
to name office from which and to which the
change is to be made.

The *Commercial Appeal* of March 6th, says:

"The Methodist board of bishops recently
issued a letter to all churches, pastors and
members of this denomination throughout the
world, appointing a week of penitence and
prayer, beginning on March 25. This some-
what unusual action is due, it is said, to the
decline of membership in the large cities.
The letter gives the following reasons for the
decrease in membership:

Labor troubles, and the church standing
aloof from a solution of them.

Neglect of the sabbath; Method-
ism above its business; and permitting the Sal-
vation Army to do its work.

Speculation and vagaries of Christian
Science.

No more camp meetings.
Light literature.

Character of amusements and too many of
them.

Sidetracking of moral and spiritual forces
necessary to build a church, and a lack of
self-denial.

No more revivals, given up because some
people make fun of them."

"Pastors are not, as a rule, men of affairs
or practical men. Ordinarily they are en-
tirely incapacitated for dealing with economic
questions. Without meaning any disrespect
for the cloth, we believe that history will
bear us out in the statement that the minister
of the gospel makes a very poor statesman,
politician or political economist; and, of
course, if the church undertook to handle
labor problems, the task would fall to the
pastors, who are least fitted of all to under-
take it."

Pretty hard on pastors. It may be true;
but, if so, the rule has many notable excep-
tions.

A few reasons why Baptist Periodicals are
the best lesson helps for Baptist schools:

First. Because they are made by BAPTISTS
FOR BAPTISTS.

Second. They are the best made, the

THE BAPTIST.

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stand firm as a rock for Baptist views of
truth.

Sample copies of any or all of the Periodi-
cals may be obtained by addressing the
American Baptist Publication Society, 1420
Chestnut St. Philadelphia.

The following item about Hudson, on the
west coast of Florida, may be of interest to
some of our readers. Capt. Moseley is a
brother of Mrs. Bailey:

"Hudson is rapidly growing into promi-
nence as a trading point. Capt. M. L. Mose-
ley carries an immense stock of merchandise
of all kinds. With characteristic enterprise,
he has established transportation lines with
Tampa, Cedar Keys, Apalachicola, Carra-
belle, Pensacola and Mobile, thus opening up
profitable markets for the people of this sec-
tion and enabling him to sell to his customers
all kinds of merchandise at reasonable prices.
We specially commend this section to home-
seekers."

The Baptist Young People's Union Auxiliary to the Southern Baptist Convention

Will meet at Hot Springs, Ark., on Thurs-
day, May 10th, at 10 a.m. The program will
be announced later. Young People's Soci-
eties in Baptist churches are entitled to one
delegate to every twenty-five members.
Churches with no such society to one delegate
to every fifty members. A full representation
is desired.

W. W. GAINES,
Secretary.

Atlanta, Ga.

Church Goose Clubs.

We are indebted to the Salvation Army for
the protest that the devil is not entitled to all
the good tunes. It is also clear that many
sincere, if mistaken, Christian workers object
to a monopoly in that direction of every in-
genious device for raising money. Goose
clubs are supposed to be an adjunct of the
public-house. It appears, however, that they
are now being turned to account in the West
End to further the parochial work of the
church. The *Kensington News* says that the
late Vicar of Kensington, now Bishop of Pe-
terborough, commenced the practice with a
good roll of members. This has been con-
stantly increasing, and on the opening night
for registering members the full list of 600
was recorded on the books. At St. George's,
Campden Hill, a large number of members
have joined the Goose club, while at St.
Paul's, Onslow Square, the membership of
the Goose club numbers quite 2,000. A club
has also been started in connection with St.
Luke's, Redcliffe Square. Yet we dare not,
we suppose, talk of any of these Christian
communities as a Goose Church membership!
—*London Baptist.*

March 8,

Supplement to the Code of 1892.

A supplement to the Code of 1892 is now in
press by the Harmon Pub. Co. of this city.
This work is being prepared by J. A. P.
Campbell, Jr., and has been carefully com-
piled. It will give a reference to the deci-
sions of the Supreme Court constraining every
section upon which the Court has passed, and
embracing the publication in full of every
section which has been amended.

Also all laws of a general nature which have
been enacted by the Legislature since the
adoption of the Code including the session of
1900. This book will be found to be a
convenient and safe reference for the law-
yer, an indispensable guide to the county
officer and magistrate and absolutely
necessary to the banker, merchant and plan-
ter. The Code having been amended by each
session of the Legislature makes this supple-
ment a necessity to the people of Mississippi.

The book will be ready for delivery on or
before April 10th. All orders will be filled in
the order in which they come. The price is
\$2.50 per copy, postage prepaid.

Cash must accompany each order.

Checks on local banks not accepted unless
exchange is included. Send orders to J. A.
P. Campbell, Jr., or to the Harmon Pub. Co.,
Jackson, Miss.

Mississippi and the Seminary.

Treasurer J. Presley Smith says that Mis-
sissippi is falling behind in her contributions
to the students' fund of the Seminary.

No doubt Mississippi Baptists are engrossed
in building churches and raising mission
money more than they have ever done before.
And it is well that the Baptists of the State
should thus enlarge the work, in view of the
material and spiritual blessings God has
showered upon them in the past year, and in
view of the rapid development Mississippi
seems destined to make in the coming decade.

I noticed this morning, from certain statis-
tics, that Mississippi is increasing her cotton
and woolen mills at a much greater per cent.
than any other Southern State.

It just means that old Mississippi is going
to wake up, and that shortly. If we do not
mind, our material development in the State
will outstride our denominational growth, in
spite of the extra efforts that are being made.

We can not hope to keep up with the pro-
cession unless we constantly get a more and
more educated ministry. More of our men
ought to be encouraged to come to the Sem-
inary after they have finished their college
course. In numbers we have this year in the
Seminary a little less than Mississippi's aver-
age. I have no personal interest in writing
this, as I am receiving no aid from the stu-
dents' fund, nor do I expect to.

Bro. J. R. G. Hewlett will go back and
likely be ready to locate in Mississippi after
the 1st of June. Mrs. Hewlett found the
Louisville climate too trying, and left for Mis-
sissippi last Wednesday.

Yours in Christian love,

JOSEPH JACOB.

Louisville, Ky.

1900,

Sunday School.

LESSON FOR MARCH 11, 1900.

BY W. F. YARBOROUGH.

THE PARALYTIC HEALED.—Mark 2:1-12. (Read
Matt. 4:23-25; Mark 1:35-45.)

GOLDEN TEXT.—The Son of man hath power on
earth to forgive sins.—Mark 2:10.

Mark 1:35-45 furnishes us a summary of
events between this and the last lesson. Mat-
thew 4:23-25, also Luke 4:42-44 should very
likely be placed with this account each giving
a brief sketch merely indicating the work of
our Lord's first journey about Galilee. We
have no means of knowing the extent of the
journey nor of the time required for it. Mark
and especially Matthew give us to understand
that it was a busy time with Jesus. He not
only preached the gospel of the kingdom, but
healed many diseased ones and cast out many
demons. The healing of the leper is the only
miracle of this journey of which we have any
account. In this lesson we have Jesus back
at Capernaum, where we left him in last Sun-
day's lesson, and probably in the same house.

EXPLANATORY.

After some days. An indefinite note of
time. Matthew and Luke who relate this
same incident give no date. The time indi-
cated by "some days" was sufficient for the
development of considerable antagonism to
Jesus' work and teachings.

In the house. Unless the mother of Jesus
was living in Capernaum, as some think,
Jesus was probably in the house of Peter.
The margin of R. V. substitutes "at home."
There is no article with house in the Greek
and "at home," is a very good translation.
The fact that Jesus was in the city was enough
to attract the people. So numerous were they
that they could not get into the house and so
congregated about the door.

He preached the word. His main business
was to declare the Father, and in this work,
preaching and teaching occupied the first
place. His miracles were credentials and
were used to gain a hearing for his teaching.
The occasion presents us with a great au-
dience, a great preacher, and a great message.

One sick of the Palsy. Doubtless many in-
valids were in that crowd but the paralytic
attracted special attention. Paralysis is a
better name for the disease than palsy since
the latter word has come to denote only a cer-
tain kind of paralysis. Luke has a manner
of naming the disease, peculiar to himself,
which Plummer says "is in strict agreement
with that of the medical writers." The help-
less invalid was carried by four friends on his
bed or pallet that Jesus might heal him.

They uncovered the roof. The crowd was
so great about the door that the friends could
not approach the entrance near which Jesus
must have been standing. The house top
was low and flat according to the then custom
of building houses and could probably be
reached by stairs from the outside. The ma-
terial of the roofs was such that it could be
readily removed and easily replaced, and,
hence, it was a very small task for these four
men to open a place large enough to let down
a sick man. Very likely the falling trash and

THE BAPTIST.

dust caused some inconvenience to those
within, but what was that to men desperately
in earnest to seize an opportunity, which they
felt would result in the restoration of their
friend to health?

When Jesus saw their faith. This probably
includes the faith of the paralytic as well as
of his friends. Forgiveness of sins is condi-
tioned on personal faith, a condition, which
must have been fulfilled in the case of the
paralytic before Jesus could declare his sins
forgiven. Observe that faith is always iden-
tical in kind if not in degree. Faith is faith
even though it be weak. The faith of these
men was shown by their works.

Thy sins are forgiven. Evidently this was
not the main purpose for which these men
had brought the paralytic. Edersheim says
there was a belief among the Jews that all
such illness was the result of sin and that
bodily healing could not come unless preced-
ed by forgiveness of sin. It is not at all im-
probable that this man's disease was due to
sinful indulgence. Be that as it may, sin is
indirectly the cause of all suffering and Jesus
would go to the deepest need first. He would
heal the soul and then the body. He is al-
ways ready to give us more than we ask for.

Certain of the scribes sitting there. This
suggests another, though incidental reason,
for placing forgiveness before healing. Luke
tells us "there were Pharisees and doctors
of the law sitting by which were come out of
every village of Galilee and Judea and Jeru-
salem." Doctors of the law and the scribes
were the same. They were present for no
good purpose. Like blood-hounds on the trail
they were scenting heresy from afar. This
is the first note of official antagonism of Jesus'
teachings that we hear in Galilee. It will
continue to increase till it reaches its climax
in his crucifixion. The presence of these re-
ligious teachers had its effect on the multitude.
The people would be the more likely to sym-
pathize with them than with the new teacher.
This multitude were like the multitude gath-
ered at Carmel to witness the conflict between
Elijah and the prophets of Baal.

Who can forgive sins but God only? We
begin now to see how the presence of the
scribes would influence the Master's course.
He had just claimed to forgive the sins of this
paralytic, thereby in their opinion, assuming
a role which amounted to blasphemy. They
are correct and he is guilty unless he is more
than man. For anybody to endorse the words
of Jesus here and deny his divinity is strange-
ly inconsistent. He is exercising a preroga-
tive which belongs to but one, even God. To
explain his words, as merely a declaration of
forgiveness which God had already granted,
is to convict him of trifling with the objec-
tions of his critics. Though he calls himself
the Son of man the argument clearly shows
that he means to place himself above any
mere man. The very title applied to him, by
himself only, pointed to his Messiahship.
But from the standpoint of the witnesses there
is a difference in the two sayings, owing to
the possibility of demonstration in the one
case, and the impossibility of demonstration
in the other case. A man might, with all
ease, say "thy sins are forgiven thee" and
yet it would be impossible to test his power

of forgiving sins. On the other hand he
would not escape so easily if he at-
tempted to impose on the people by saying to
a helpless man "arise and take up thy bed
and walk." Jesus says this latter, thereby im-
plying that he is willing to test his power of
forgiving sins by his power to impart strength
sufficient for the paralytic to take up his bed
and walk. Both require divine power. His
words "I say unto thee take up thy bed and
etc." are in order that the witnesses "may
know that the Son of man has power on earth
to forgive sins" even as the Father in heaven
forgives sins.

They were all amazed. The effect was sim-
ilar to that of Elijah's test on Carmel.
Jesus' critics were discomfited and he had the
people with him. The man who had already
been healed of the worse malady of sin, now
gave evidence of bodily healing, and
bearing the bed that had so recently borne
him, he walked through the amazed crowd to
his home. It was enough to make the peo-
ple glorify God, saying, "we never saw it on
this fashion."

TOPICAL.

1. Associated duties. Four men did what
would have been very difficult for one to do.
There are many duties which can best be
done by men associated together. Indeed
this is God's plan for the great duty of soul-
saving. The church has been called "God's
organized effort for the conversion of the
world."

2. Bringing our friends to Jesus. All of
us have friends whose moral inability to come
to Jesus is evident. The malady of sin is de-
stroying them soul and body. We cannot
heal them but might we not bring them, by
prayer, word or act, to the great Physician
who alone can forgive sins?

3. Faith overcoming obstacles. A feeble
faith than that possessed by these men would
have led them to postpone getting their friends
to Jesus till a more convenient season, but
they knew the value of an opportunity. Pos-
sibly they had been waiting some time for
Jesus to come that way and as they had no
assurance how long they would keep him,
their faith devised a way to reach him, when
circumstances shut them out. The grandest
triumphs of earth are the victories of faith.
Verily, it can remove mountains.

4. Credentials of divine authority. In for-
giving sin Jesus exercised a divine preroga-
tive. He did not ask to believe him blindly,
but appealed to his works as a ground for
faith. If any man has the audacity to claim
the power of absolving sin, let him show his
credentials. Unless he can prove his divine
right as did Jesus he is an impostor. In fact
he must prove himself to be divine or he is
guilty of blasphemy.

Sweetness of character and life come out
of sanctified trial. Testing softens under di-
vine grace. God's furnace is intended to re-
fine and purify. It is not for us to repine
under his chastening and moulding opera-
tions. He knows best how to rub off the
rough angles, to sweeten the temper, to sub-
due the wayward spirit and to bring into
meekness for heaven.—*Presbyterian.*

The Home.

"Can't Wait."

Nelaton, the great surgeon, said that, if he had but four minutes to perform a critical operation, on which a life depended, he would take one minute to consider how to do it best. But where is the American youth who would spend five years with Michael Angelo studying anatomy, or ten years with Da Vinci, studying the structure of a horse? The young artist of today would expect in a quarter of the time, to sculpture an Apollo Belvedere.

We are living in a fast age. We haven't time to do anything properly.

"Can't wait" is characteristic of the century, and is written on every thing; on commerce, on schools, on society, on churches. We can't wait for a high school, seminary, or college education. The boy can't wait to become a youth, nor the youth to become a man. Young men rush into business with no great reserve of education or drill; of course, they do poor feverish work, and break down in middle life, and many die of old age in the forties. Everybody is in a hurry. Buildings are rushed up so quickly that they will not stand, and everything is made "to sell."

In the elder days of Art.

Builders wrought, with greatest care, Each minute and unseen part; For the gods see every where.

—Longfellow.

Economy That Proved Fatal.

Years ago, a high granite block was built in Boston. When it was completed, it was considered one of the best blocks in the city. To all appearances, it was as lasting as the granite of which it was built. Tenants were numerous. The builders had the utmost faith in it. They could "pile it up, pig lead." But, alas! before it was half stocked with goods, it went down, filling the streets with stones, bricks, broken timbers, and bales of goods; and several persons were killed. We saw the block when completed; we saw it in ruins. Why did it fall? Down in the cellar were a few feet of an old wall; and, to save a few dollars, it was left; and when the enormous weight of the structure commenced to bear upon it, it could not stand, the pressure, and the entire block fell in ruin. A hundred or two hundred dollars' worth of work saved in the foundation was over a hundred thousand dollars' loss in the end, and that

was a trifle in comparison with the lives sacrificed, which no money could replace.

The Pemberton Mill at Lawrence, Massachusetts, fell while in full operation. The ruins accidentally took fire, and one hundred and twenty-five lives were sacrificed. It was the result of the grossest carelessness of the superintendent, or master-builder. Iron columns were put in that were defective in casting. They were thin as paper on one side, and as thick as plank on the other, when they should have been true to a hair-line all around. When the pressure came upon them, they were quickly broken. All this came by trying to save a little money by getting work done cheaply. No man can afford to cheat himself in the foundation. So it is in character building. Everyone must look to the foundation. If that is defective, he cannot be very strong, and may fall at an unexpected moment.

"Well done is twice done," and gives twice the satisfaction to the worker and everybody else connected with it.—McCormack.

The Deacon's Tenth.

BY MARY S. CHAPMAN.

We see the elder had preached a most powerful sermon on Christian giving, in which he took what I called purty strong ground. Among other things, he said we ought to do as much for our religion as the old Jews did for theirs, an' while it was all right to lay up for a rainy day, an' to get ahead if we honestly could, we should set apart at least one-tenth of our income as the Lord's money.

"Now, I think the elder went a leetle too far," says I to my wife, Huldy, as we was a drivin' home from the meetin'. "Givin' is well enough, but I get a most tired a hearin' the minister forever a dingin' about it."

"Waal, Lyman," says Huldy, "why don't you try givin' a tenth—try it for one year anyhow."

"My!" says I, "as if I didn't give mor'n that now; its two shillings and fifty cents every time I turn around, to say nothin' o' the contributions to big objects. If I get home with a dollar in my pocket I think I am a lucky fellow."

"Then, I'm sure," says Huldy, "with that queer little smile o' hers, that she sometimes has, 'it'll be a real savin' to ye to go into systematically a givin' yer tenth."

Now, I hadn't any idea of doin' it, an' keepin' a reckonin' of what I contribute—in fact, I thought that verse about lettin' your right hand

know what your left was a doin' was rather again it, but somehow Huldy had a cool way o' takin' things for granted, an' though the mildest of all women, she generally manages to carry her pint.

Next mornin' I see her a makin' a book out o' some sheets o' paper, an' rulin' 'em off, an' stitchin' on to 'em a pasteboard kiver, an' on the outside she writ in big letters that was as plain to read as printin'. "The Lord's Money." This she handed to me an' said nothin'.

That very week, I got pay for my wheat; it was an uncommon good crop, it come to six hundred dollars. I was sittin' by the fire a countin' it up with some satisfaction, when Huldy just stuck under my nose that book, "The Lord's money."

"What's that for, Huldy?" says I.

"Why, for the tenth," says she. "Bless my soul!" says I, a wriggle an' twistin', "that would be sixty dollars; I can't stan' that."

She didn't say any thing, but set a watchin' me, an' I knowed it wasn't no use a dodgin' her, so I took six ten dollar bills, all crisp an' new, an' laid 'em in a pile.

"Yis, yis," says I, a trying to screw my face into a smile, an' to act as if I'd been a calkerlatin' all the way through to give 'em.

Ye see there was an awful sight o' old Adam in me. I jest set there begreagin' that money. I most wish the wheat hadn't come to so much. Then I happened to remember what the elder had said in his sermon—that it would be a mighty hard wrench on us to give a tenth—that when the fingers got crooked up a graspin' this world's goods 'twas hard to get 'em straightened out, but that when we'd become used to this way o' givin', we'd enjoy it and be blessed in it as much as in prayin' an' reading the Scriptures. A thinkin' on that sermon I made up my mind I'd double my subscription for the elder's support an' that would just take the sixty dollars.

As I harvested my crops and sold 'em, I was astonished to see how the Lord's pile grew, an' I had to think it over middlin' sharp to know where to invest it so it would do most good, and I was getting over the wrench a little until the interest became due. The year before, old uncle Nat had died, and most unexpectedly left me five thousand dollars. If the legacy had dropped down from the skies I couldn't have been more surprised. Now I had three hundred a comin' in from it, and it most killed me to take thirty out

and put it aside for the Lord. I couldn't help whinin'.

"Now, Huldy," says I, "don't ye believe the old Jews deducted their taxes before they laid by their tenth?"

"I dunno," says she; "we might read up Leviticus an' Numbers an' Deuteronomy an' see."

"Bless my soul, Huldy," says I, "I'd rather pay the whole thirty dollars than wade through all them dull books." "Ah, then," says I, a thinkin' hard, "accordin' to what these agents that come around beggin' say, I suppose it would be a good peconary speculation to give to the Lord. They tell about throwin' out crackers and comin' back loaves, an' show how them is blessed in their basket an' in their store that bestow their goods on the poor. Anyhow, I've made up my mind to try it."

"Now, Lyman Tubbs, don't you go into this tenth business with no such worldly motives. If ye do ye'll be worse than Ananias and Sapphira, who was struck dead at once. Not bnt what the Lord has said, 'I will never leave thee nor forsake thee,' prove me now herewith, but if ye undertake to drive a sharp bargain with him, ye'll find out that he'll get ahead of ye every time. No, he's given us ye we have, and I'm thinkin' he'll ask us some mighty close questions about the way we've used it."

Huldy don't very often preach, but when she did her sermons were what I call p'nted. Time passed on, an' I got used to givin' my tenth. I didn't squirm over it as I d.d; in fact, I got kinder raised, an' to feelin' liberal. I didn't sell so much as a turkey without putting aside titlies of it.

It happened in the summer that my wife's cousin Silas an' his family came to see us, an' I supposed he'd never heard of sech a thing; but Silas says, says he, "I've done it ever since I was converted. I airn two dollars a day, an' every Saturday night I jest lay aside one dollar and twenty cents, an' I pray over it; it's sacred; it's the Lord's money."

"Don't you take yer livin' out o' it first?"

"Yer what?" said Silas, amazed.

"It's just so much I airn, and the ability to airn it comes from the Lord, and I joyfully give back to him the little part."

"But," says I, "ain't that kind er risky? Ye might be took sick, or yer work give out; I should be a little fearsome."

"These are the promises," says Silas: "My God shall supply all your needs," an' "Lo, I am with you." They are all yea and amen."

Waal, if I didn't feel small after that I'd simply given a tenth of all I'd sold and grumbled over it at that, and there were all those broad acres that had fed us, an' those big trees in the woods that had kept us warm—blessin's upon blessin's that I hadn't counted, an' here was Silas with nothin' but his hands, and yet so willin' hearted an' doing so much. When I carried him an' his folks back to the city I jest filled my wagon-box full o' things and felt as if I was a givin' directly to the Lord.

One day the elder an' his family was over to our house, an' we was a talkin'. His son Fred was a playin' with my Thomas—they was awful good friends—an' says the elder, "If I had as much money as you have, Deacon Tubbs, I'd send Thomas to school an' ask the Lord to make a minister o' him."

"Bless the Lord!" thought I, "that's the last thing I want him to be." Ye see I had other things for my boy, but I said nothin'.

My next neighbor, old Mr. Hodges, has a son who went to the city and studied law, an' got to be a judge, an' comes home in his big carriage once in a while to visit the old folks, his wife an' children dressed to fits, an' seein' them I had a natural hankerin' for Thomas to turn out like that. I was saying this to Huldy when the elder's folks was gone.

"Now, Lyman Tubbs," says she, a lookin' at me with those great earnest eyes o' hers, "would you really like to have our Thomas ju t like old Mr. Hodges' son—a breakin' in the Sabbath, he an' his boys, a shootin' ducks and an' a drinkin' an' a playin' cards? Be you a deacon an' a member of the church an' not feel as if 'twas bigger business to persuade men to forsake their sins and to love the Lord Jesus Christ?"

Ever since Silas was here my mind has been dreadfully took up with somethin' he was tellin' me. He said some good Christian men had hired rooms in the worst part o' the city and had made them bright an' attractive an' was a singin' hymns and a preachin' to the folks, all without money an' without price; and some sech work as this is what I'd been a wishin' my boy could do, an' jest then Thomas came in an' stood beside his mother. He had the same hair as hers, and the same brown eyes, an' somethin' told me that if he took to preachin' he'd be one of the convincin' sort, for I must say that nobody's words ever took hold of an old sinner like me as Huldy's does.

Well, my tenth money grew; half the time I didn't know what to do with it. I was over to the elder's one day an' he was a tellin' me of a school near by which he thought would be a good place to send our Thomas—he'd noticed how crazy the boy was for books and for learnin', an' the minister said he'd a cousin a livin' just outside the village that would take good care of Thomas and board him, and he'd be under good Christian influence.

"What do you say, Huldy?" says I, as soon as I'd got home.

"I'd like him to go," says she, "an' for the elder's boy to go with him."

Sure enough he should, an' that would be a use for the rest of my tenth, an' Thomas and friends was awful good friends; they was like David and Jonathan, an' what do you think, there was a revival that like a big wave struck that school, an' in fact the whole community, an' both the boys were converted, an' you can't think how I felt, so glad about it, and kinder streaked, too, for I knew it warn't none o' my doin'; I'd been sech a poor, good-for-nothin' Christian a' my life, it was enough to set my Thomas agin the Lord.

We got the news on Saturday mornin', ap' in the afternoon was the covenant meetin'. It was jest about a year from the time that Huldy handed me the "Lord's Money" book. I remember how I got up in the meetin' then and talked, not because I'd anything to say, but bein' a deacon I felt as if I ought to, an' told the brethren I hadn't made no progress, an' all that—jest what I commonly said. How could I talk that way when I'd had a year of sech uncommon blessin', an' with Huldy beside me a cryin' for joy because our Thomas had been converted?

I couldn't keep from breakin' down, an' knew that givin' my tenth, though it had come so be greddin'ly, had been a help to me. I warn't sech a small, was-pish critter as I was afore.

The next year I was man enough to divide my tenth with Huldy, an' sech good times as we had investin' it. Now Huldy was great on what we call the "inasmuch charities"—"inasmuch as ye have done it unto one of the least o' these," etc. She was always a findin' some bed-ridden old woman to help, or crippled child, or some other case o' need, while I couldn't hardly sleep o' nights a thinkin' o' the great West, with the foreigners a comin' into it, an' of the poor freedmen of the South, or of the great heathen world that needs the

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gospel. We'd spend hours an' hours a talkin' it over, an' as we did so we'd get nearer to each other, an' I trust nearer the Lord. It's now been a good many years that we've been a tryin' this tenth business, an' I wouldn't go back to the old helter-skelter way to see the children, an' she came o' givin' for anthin'.

Huldy has just been to the city home with her face all aglow. Our Thomas and the minister's Fred never did a better thing for me than when she gave me the Lord's Money book.—*Messenger and Visitor*.

Ministers and Churches.

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I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLUMEN.
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

MOZLEY'S LEMON ELIXIR.

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM.
Salem, N. C.

MOZLEY'S LEMON NOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

See at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

PILES CURED WITHOUT THE KNIFE.

All druggists are authorized by the manufacturers of PAZO OINTMENT to refund the money where it fails to cure any case of Piles, no matter of how long standing. Cures ordinary cases in six days, the worst cases in fourteen days. One application gives ease and rest. Relieves itching instantly.

This is a new discovery, and is the only Pile remedy sold on a positive guarantee, no cure no pay. Price 50c.

If your druggist don't keep it in stock send us 50 cents in postage stamps and we will forward same by mail. Manufactured by Paris Medicine Co., St. Louis, Mo.

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Practitioner in the city of Jackson, Office and Consulting Rooms over Harrington's Drug store, 335 West Capitol Street, near the Edwards and the Lawrence Hotels.



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First of Boston Fair at about 100,000 switches.

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No DISEASE has so baffled the medical skill of all ages as RHEUMATISM.

and no remedy has ever been known to cure it until "5 DROPS."



the Rheumatic Cure demonstrated its wonderful curative power.

It has never failed to cure RHEUMATISM in any form, Acute or Chronic.

Here is what a Prominent Physician has to say who has had 35 years of active Practice of Medicine:

"I have never before in my 35 years of practice of medicine given my testimonial or recommendation to any patent medicine, but there is a remedy, the result of which has come under my own observation, for there is no Disease which has so baffled the medical skill of all ages as Rheumatism, and to find a Reliable remedy for the same. At last we have found it in '5 DROPS,' manufactured by the Swanson Rheumatic Cure Company, Chicago, Ill.

The '5 DROPS' has proven itself wonderful for its curative power in Rheumatism, not as a Temporary Reliever only, but to give a Permanent Cure even in chronic cases. Sometimes, I had among others several Rheumatic cases, under my treatment and prescribed for these patients the very best Remedies which I skillfully selected, but without desirable results. I then heard of '5 DROPS' and of its Wonderful Cures, and prescribed it to a few patients who found relief from its use within a few days. After that I prescribed it to a great number and to my surprise, I will say that in the course of Two or Three Weeks after they had used '5 DROPS' and '5 Drop' Plasters they were Cured.

Among these were a few who had, for a number of years, been suffering with Chronic Rheumatism, who had piloted themselves around on Crutches. They came to my office with out Crutches and told me they were perfectly Well. They gave all the credit to '5 DROPS' and to '5 Drop' Plasters and this is their testimony to the Swanson Rheumatic Cure Company for their kindliness and for the conscientious way in which they are placing this Wonderful Remedy among suffering humanity, which they told me to write to the Company as an acknowledgment.

As I have seen the Curative Power of '5 DROPS' and '5 Drop' Plasters, in a great many instances, I can truly recommend them and also that the firm is perfectly honest and reliable to deal with. C. A. JACKSON, Physician and Surgeon, Leavenworth, Kan., Aug. 29, 1899.

How Long Have You Suffered with RHEUMATISM?

How Long Have You Read About "5 DROPS" Without Taking Them?

Do you not think you have wasted precious time and suffered enough? If so, then try the "5 Drops" and be promptly and permanently cured of your afflictions. "5 Drops" is a speedy and Sure Cure for Rheumatism, Neuralgia, Sciatica, Lumbago (lame back), Kidney Diseases, Asthma, Hay-Fever, Dyspepsia, Catarrh of all kinds, Bronchitis, La Grippe, Headache, Nervous or Neuritic Heart Weakness, Dropsy, Earache, Spasmodic and Catarrhal Croup, Toothache, Nervousness, Sleeplessness, Creeping Numbness, Nalaria, and kindred diseases.

"5 Drops" has cured more people, during the past four years, of the above named diseases than all other remedies known, and in case of Rheumatism is curing more than all the doctors, patent medicines, electric belts and batteries combined, for they cannot cure Chronic Rheumatism. Therefore, waste no more valuable time and money longer, but try "5 Drops" and be promptly CURED.

"5 Drops" is not only the best medicine, but it is the cheapest, for a \$1.00 bottle contains 300 doses. Price per bottle \$1.00, prepaid by mail or express, or 6 bottles for \$5.00. For the next 30 days we will send a 25c. sample FREE to any one sending 10 cents to pay for the mailing. Agents wanted. Write to-day.

SWANSON RHEUMATIC CURE CO., 160-164 E. LAKE STREET, CHICAGO.

We clip the following from the *Evening Tribune*, Huntsville, Ala., of March 2d. We are not at all surprised, but much gratified, to know that Dr. Charming has taken so high a stand as a scientific and practical optician. We have known him for many years as one of the truest men and a consecrated Christian.

"BILL WAS HAPPY."

"DR. CHARMING HAD EFFECTED A REMARKABLE CURE."

"A remarkable cure, one worthy of mention, has been effected in this city. Everyone knows William Freeman, who has been a sufferer from defective eyes for years, the affliction almost incapacitating him from work. Bill called on Dr. Charming, had him examine his eyes and adjust glasses. Others have gone through the same thing before, but no relief came, and Bill had but little hope. Still, he called at the Tribune office and was happy. He said: 'I see as I never saw before. Life is a new thing to me. The world is brighter, and I want you to praise Dr. Charming in your paper. Tell the people he has made me see—made me happy; that I feel so good I can hardly express myself.' The *Tribune* had to enter into Bill's enthusiasm.

It produced a pleasant sensation to see a man who was practically blind seeing better every day. Bill said: 'I see better than I did yesterday, and better yesterday than day before. My eyes have about quit that thumping and jerking. They feel quiet and good, and I am happy.'"

Pastorium at Anding.

In reporting to Statistical Secretary, pastor Ellzey speaks of it as follows: "We have just finished and inclosed our pastorium at Anding. It is owned by Concord church. We value it at \$750.00. It is a thing of neatness, beauty and convenience. When we finish painting, a moderate value will be \$800.00. Every necessity has been provided for. We could not wish for more. We are at home just as happy as can be. Come down to see us."

I congratulate my neighbor on the good work done by himself and his excellent people. I will come to see you, brother. A. J. M.
Yazoo City, March 6, 1900.

BELLS

Send Allen Church, Richmond, Va., for Catalogue.

Deaths.

Rolston McNair

At the age of about three and a half years, on February 6, 1900, God called little Rolston McNair from this world of sin, sorrow and pain to join his dear papain the everlasting praises of God in that city of eternal light and life.

To the mother and little brother, who are the only two of the family left, I tender my sympathy, and say, "Weep not as those who have no hope."

C. L. LEWIS, Pastor.

Daniel Sinclair

Was born Mar. 27, 1862, and died Mar. 11, 1899, aged 36 years, 11 months and 16 days. For 16 years he was a faithful member of the Baptist church. Some years ago he was happily married to Miss Anna Brinson, of Mt. Carmel, Covington county. The wife and six children are left to mourn his loss.

"Dan" was a good neighbor, loyal friend, and loving husband, true father and consecrated Christian. His pastor, church, friends and family have suffered a great loss. Weep not friends, but strive to meet him in that happy home where partings come no more.

J. T. DALE.

Russell Eugene Butler

Was born in Amite county, Miss., October 6, 1879, died at Summit, Miss., January 4, 1900, age 21 years and 3 months. Brother Butler was an obedient son, kind to brothers and sisters, courteous to all, joined Mars Hill Baptist church, August 20, 1896, and lived an exemplary Christian life from then till the Lord called his spirit back to himself, where he shall rest from his labors; but his works follow him. Oh! we miss him, but the Lord took him, and we bow with reverence to his will. He knew best.

J. M. GODWIN,
J. A. BURRIS,
J. W. PATRICK,
Committee.

E. M. Ashley.

At 3:30 p. m., on February 28, 1900, at Ashley Postoffice, Copiah county, Miss., the imprisoned spirit of Elihu Martin Ashley broke forth from its "tenement of clay" and soared away to that "Home above, the house not made with hands, eternal in the Heavens."

He was born November 5, 1825, in Copiah county, so he was 74 years, 3 months and 23 days old. He spent his whole life in his native county where he has been a respected and honored citizen. He has been a consistent Baptist for thirty-seven years. He leaves a widow and seven children to mourn for the loss they sustain.

Watkins.

I have just received the shocking intelligence of the great sorrow that has come into Bro. Watkins' home at Torreon. Two children, Georgia and Margaret, died of diphtheria last Sunday and Monday respectively. The stricken parents are prostrate with grief. I am sure that among the readers of THE BAPTIST, many hearts will be touched with sympathy and go out in prayer for these dear friends who are passing under dark clouds and through deep water.

J. G. CHASTAIN.

Morelia, Mexico, March 2, 1900.

ENCYCLOPÆDIA BRITANNICA

LATEST, BIGGEST,
BEST 30 VOLUME EDITION.

The *Times* LONDON.

one of the oldest and most conservative of the world's newspapers, selecting the Best Encyclopedia to distribute to its readers, sells them the Encyclopedia Britannica (a reprint) in cloth binding for 17 Guineas (\$86.70). Their edition is the Ninth—twenty-five volumes. Our edition includes these twenty-five volumes, bound in honest yuckram, and

in addition we include 5 volumes of New American Supplement, up to date of October 1, 1900, and one Guide to Systematic Reading. We present each purchaser with a handsome Oak Book Case and a Mammoth Webster's Encyclopedic Dictionary, worth \$4.00.

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A magnificent volume of 2370 pages, over 2000 engravings and many chromatic colored plates of great beauty.

The "Guide" is a book of 242 pages, bound in same style as the Britannica, making the Britannica doubly valuable as it points out those things you ought to know and makes systematic reading along any line practicable.

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NOT Half Price but nearly One-fourth price offer.

THE BAPTIST BUREAU.
THE ASSOCIATED NEWSPAPERS, Chicago, Ills.

A postal card addressed to us gets you sample pages and full particulars.

C. W. Byrd.

Carrie Watts Byrd was born December 21, 1876, died February 22, 1900. She professed faith in Christ and joined the church under the preaching of George W. Knight at Columbia, Miss., in 1874, was baptized by J. R. Carter. She was a consistent member of Columbia church at her death. She was married only a few months ago to T. R. Byrd, was buried in the cemetery at Byrd's chapel, Pearl River county.

Husband, little babe, father, mother, and seven sisters, four brothers and many other relatives and friends mourn their loss.

J. W.

Columbia, Miss., March 5, 1900.

Archer Anderson.

Archer Anderson was born March 29, 1879, and died of smallpox at the hospital in New Orleans, February 2d, 1900. He joined the Baptist church at Union, Franklin county, Miss., in 1896, and

lived a consistent Christian life up to the day of his death. He was a noble, affectionate and dutiful son; and though, as he thought, duty called him from the parental roof, he never failed to write weekly to the dear mother whose love and prayers followed him, as he went forth to fight the battles of life. And now, dear bereaved ones, let us humbly submit to the providence of God, and comfort our hearts with the thought that we "sorrow not, as others who have no hope."

"Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved."

H. S. ARCHER.

March 5th, 1900.
Franklin Advocate please copy.

Elizabeth M. Steen.

It is with regret that we, the members of the Woman's Missionary Society of the Winona Baptist Church, are called on to chronicle the death of Sister Elizabeth M. Steen.

Death has smitten with its withering hand, one of those who stood prominent in our missionary ranks; and the history of our society could not be written without her name embellishing its pages.

To her family we would extend our heartfelt sympathy, and commend them to the divine hand that hath afflicted them, for we know that He hath given "immortality to the mortal," and taken unto Himself the spirit of our friend.

MRS. LUCIE GILL PRICE,
MRS. IDA MCLENNY STURDIVANT,
MRS. IDA BARLOW TROTTER,
Committee.

Married.

At 8 p. m., February 25, 1900, in the Methodist church at Harrison, Miss., Dr. Wm. D. McCallip, of Cleveland, and Miss Lela Noble, of Harrison. The happy couple left immediately for their future home in Cleveland.

S. R. Y.

Woman's Work

The Answer to My Prayer

At night when sleep and stillness reign
And all the world hath fallen to sleep,
I face perplexing themes, and dwell
In quiet thought upon my lot.
Then often comes upon my heart
The burden of some wandering soul,
And seems a voice to whisper low,
"Deliver it from sin's control."

Shall I say nay? I then may ask,
And let the lost one go his way?
Or through the long and busy hours
Cease not to strive and plead and pray?

Why seek for that which I may miss,
Why wrestle with this new-born care?
And yet—who knows I shall not find
A precious answer to my prayer?

Oh! no, I cannot say Him nay—
The Lord who loves me will he bring
The poor wanderer to his fold,
And to His promise I shall cling.

And plead and trust His power to save
Through every day through dark or fair,
And some sweet time I hope to gain
The blessed answer to my prayer.

And so 'tis ever, ever on—
In prayerful spirit thus I live,
Through toil or travel, rest or dream,
This burden of a soul I know.

Above all thought of self or home,
Beyond all I may hope or dare,
My interest ever centres round
The subject of my yearning prayer.

Our God is true, He does not lie,
Nor leave a promise unfulfilled,
And faithful, waiting sons may rest
In boundless joy where once they wept.

The darkness is but light for me
When he has taken all my care,
And thrilled with ecstasy I know
I have the answer to my prayer.

Out from my Bethel's holy side
I go, filled with submission sweet,
Nor fear nor doubt, but in some way
Signs of my victory I'll meet.

But if no outward sign appear
Through months and years, shall I despair?
No, never; for within my heart
I feel the answer to my prayer.

BIRDIE LEE FERGUSON.

The Tenth Club

You can add Mrs. J. C. Spencer and Mrs. W. P. Snowden to our list, which, with the names Mrs. Ellis sent in, make eleven members. We were glad to see the letter from Mrs. Ellis, and wish others would write on this important subject. THE BAPTIST is getting more interesting each week and we wish for it great success.

Sincerely,
MRS. DELLA D. FREE.

DEAR SISTER WOOD

I enclose \$1.00 for missions. I would have sent it some time but have been confined to my bed for the last three months. I am hardly able to sit up long enough to write,

the Lord has blessed me in all my sickness—I will soon be 71, pray for me to have grace to bear my sickness. Write me a card if you receive the money, as I am not taking THE BAPTIST this year as I had to pay such a big doctor's bill.
Your Sister in Christ,
M. S. GIBSON.

A Retrospect.

MRS. M. F. CRAWFORD, TAI AN FU, CHINA.

TO THE BAPTIST:

When the writer arrived in China with her husband, in the beginning of 1852, the Tai Ping Rebellion had been in progress four years and had already assumed formidable proportions. It continued about twelve years longer, ravaging vast regions of country and turning many gardens into deserts. It is computed that it destroyed about one hundred millions of lives! Many rebellions of smaller dimensions sprang up in various parts of the Empire capturing cities here and there, spreading desolation wherever it set foot. Shanghai, where we labored was taken by a band residing in the city itself, and for eighteen months we were witnesses almost daily of battles between these rebels and the besieging Imperial army. But it was to the interest of both parties to covet the favor of foreigners, and we were only occasionally exposed to special danger.

Just before our removal to Shanghai in 1863, Messrs. Holmes (of the Baptist Mission) and Parker (of the Episcopal Mission) were murdered by a band of marauders who scoured this province. In 1867 they repeated this raiding, and for days we were shut up in the city of Tung Chow protected by a U. S. Gunboat. While the Tai Ping Rebellion was still going on in Yunnan, the S. W. corner of the nation. These Mohammedan subjects succeeded in wresting nearly the whole province from China, but in the course of time China asserted herself and resubjected them. Later a Mohammedan rebellion tore the N. W. Provinces in confusion and was subdued with great difficulty. Wars with England and France at different times disturbed the country—numerous riots and uprisings in various places have helped on the confusion. Then the war with Japan brought the poor old Empire into the very dust. Foreign nations now seem to threaten her with dismemberment, but she has some friends who as yet will not permit this, and a young, intelligent

the Lord has blessed me in all my sickness—I will soon be 71, pray for me to have grace to bear my sickness. Write me a card if you receive the money, as I am not taking THE BAPTIST this year as I had to pay such a big doctor's bill.
Your Sister in Christ,
M. S. GIBSON.

MOBILE AND OHIO RAILROAD

The Popular Line For

St. Louis, Chicago, St. Paul, Omaha, Detroit, Toledo, Kansas City, and all points North, East and West, Cairo, Memphis, New Orleans, Mobile, Birmingham, Nashville, Chattanooga, Atlanta, Montgomery, Thomasville, Tampa, Augusta, Charleston, Savannah, Jacksonville, Port Tampa, Miami and all points in the Southeast.

Elegant Vestibuled First-Class Coaches with Smoking Room and Complete Toilet Rooms and Laboratories for Ladies and Gentlemen. Porter in attendance, charged with the comfort of Passengers. Also Vestibuled Pullman Palace-Sleeping Cars with Drawing Room and Buffet between St. Louis and Mobile, New Orleans, Montgomery, Thomasville and Jacksonville, Fla.

E. B. BLAIR

Traveling Passenger Agent.

Jackson,

Tennessee.

Hot Teachers.

HILLMAN COLLEGE, Clinton, Miss., will run a Teachers' Training Department for Young Ladies for one, two or three months, in March, April and May. Write for particulars at once.

When Traveling Make No Mistake,

But see that your ticket reads via

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R. J. ANDERSON, A. G. P. A.,
New Orleans, La.
GEO. H. SMITH, G. P. A., New Orleans,
Feb 9-11

Dr. M. A. Simmons Liver Medicine searches out all impurities in the system, and expells them harmlessly by the natural channels.

FAT FOLKS REDUCED
5 to 25
pounds per month.
HARMLESS! NO
starvation! NO
BOOK FREE. Address DR.
SNYDER, B. Masonic Temple Chicago Ill.

Temperance.

The New York State Baptist Association

in session in Binghamton has adopted the following resolutions:

"Recognizing the licensed liquor traffic to be the destroyer of the home, the deadly enemy of purity, the corrupter of politics, an impetuous dictator in all public affairs in state and nation affecting its interests, a potent obstruction to the church and to Christian work, an unequalled breeder of crime, poverty and woe, the entrenched and defiant foe of private and public virtue and everything sacred and desirable in society and state; we affirm and urge the duty of ceaseless agitation of the subject of temperance by the pastors of our churches, for the quickening and guiding of the individual and public conscience and the specific, persistent use of every means at hand as Christian citizens, including the ballot, to oppose, hinder and abolish this outrage against humanity and crowning infamy of Christian civilization.

"Deploing the existence of the saloon for the sale of liquor to soldiers, both volunteer and regular, in the service of the United States, at home and in the Philippines, we enter our protest against this demoralizing and death-bringing traffic, and as citizens solicitous for the physical and moral well being of our brave sons and brothers, we respectfully urge and insist that the president shall use his prerogative and undoubted authority to suppress and banish it."

There is a story going the rounds which is worth reading. A gentleman was beginning to drink, and nothing which his friends could say seemed to have any influence on him. Still he went to the saloon and took a drink "whenever he felt like it," declaring he was in no danger of wasting his substance or drinking too much.

Finally a friend wrote him a note. Since he was resolved to drink his friend advised that he buy a gallon and make his wife barkeeper. A gallon cost three dollars and contained sixty-five fifteen-cent drinks. Whenever he wished a drink let him buy one from his wife instead of the saloon-keeper. When the gallon of whisky was gone the wife would have the money to pay for it and \$6.75 profit. By saving her profits, the adviser wrote, "when you have become an inebriate, unable to support yourself, and shunned by every respectable man, your wife will have money to keep you until your time comes to fill a drunkard's grave."

Why should not the wife have the profits which he was paying so readily to the saloon-keeper? What possible objection to this plan? The man did not scruple to go into his wife's presence when he was drunk, and that was worse than drinking before her. The story stops there. We wish it had been added that this plain, blunt way of putting the matter before him led the man to stop his drinking. The story is said, by the *War Cry* to be a true one. What was its sequel?—Recorder.

Conferences was more extended, appearing in thirteen sections, which cover nine pages in the Discipline. The Episcopal Address of that year made use of the now famous words "It can never be legalized without sin," and these for the first time as the official utterance of Methodism. The thirteen paragraphs are entitled, "Duty and Progress," "Temperance Organizations," "Total Abstinence," "Scientific Temperance Instruction," "Raising of Grapes, Hops, Etc.," "Our Relation to the Liquor Traffic," "Practical Political Action," "Enforcement of Liquor Laws," "The Legal Status of Liquor Traffic," "Constitutional Amendments," "Abolition of the Liquor Traffic in the District of Columbia," "Interstate Liquor Traffic," "Rum and Native Heathen." Section 6 reads as follows:

"OUR RELATION TO THE LIQUOR TRAFFIC."

"We reiterate the language of

the Episcopal Address to this body: The liquor traffic is so pernicious in all its bearings, so inimical to the interest of honest trade, so repugnant to the moral sense, so injurious to the peace and order of the home, the church and to the body politic, and so utterly antagonistic to all that is precious in life, that the only attitude toward it, for Christians, is that of relentless hostility. "It can never be legalized without sin." And we, furthermore, emphatically declare that men engaged in the manufacture and sale of alcoholic beverages ought not to receive any sort of support.

A drinking man the other day told his family of a wonderful dream he had the previous night in which he saw three cats, one fat, one lean, the other blind, and he wondered what it meant. "I know," promptly responded his little son, "the man that sells you the whisky is the fat cat, mother the lean cat and you the blind cat."—Ex.

There is a story going the rounds which is worth reading. A gentleman was beginning to drink, and nothing which his friends could say seemed to have any influence on him. Still he went to the saloon and took a drink "whenever he felt like it," declaring he was in no danger of wasting his substance or drinking too much.

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AN OHIOAN'S REMARKABLE ACHIEVEMENT.

Invents a Device that Brings Happiness and Health to Every User and Cures Without Drugs the Most Obstinate Diseases by Nature's Method of Steaming the Poisons Out of the Blood.

"JUST WHAT ALL OUR READERS NEED."

A genius of Cincinnati has placed on the market a new Bath Cabinet, whereby any one resting on a chair within enjoys the famous Turkish, hot vapor or medicated baths at home for 3 cents each, heretofore enjoyed only by the rich at public bathhouses, health resorts hot springs and sanitariums. These baths are celebrated for their marvelous cleansing, curative, purifying and invigorating effects upon the human system, and this invention brings them within the reach of the poorest person in the country.

Clouds of hot vapor or medicated vapor surrounds the entire body, opening the millions of sweat pores, causing profuse perspiration, drawing out of the system all impure salts, acids

and Bad Blood, after drugs failed." W. L. Brown, Oxford, O., found it better than \$50 worth of drugs. A lady in Rochester, Mrs. F. B. Williams, was cured of woman's ailments after suffering for years, and writes: "It's a God-sent blessing to me worth \$1,000. No woman should be without it." G. M. Lafferty, Covington, Ky., unable to walk, was cured of Rheumatism, Piles and Kidney Troubles. A prominent citizen of Mt. Healthy, O., Mr. Owen C. Smith, afflicted since childhood, was cured of Catarrh, Asthma, Hay Fever and writes: "Have sold hundreds of these Cabinets. Every one was delighted." Rev. H. C. Roenae, Everett, Kan., says: "It's a blessing; made me full of life and vigor. Should be in use in every family." Rev. Baker Smith, D. D., of Fairmont, says: "Your Cabinet rids the body of aches and pains, and, as cleanliness is next to Godliness, it merits high recommendation."

After examination, we can say this 1902 style Square Quaker Bath is a genuine Cabinet, with a door, handsomely and durably made of best materials, rubber lined, has a steel frame, and should certainly last a lifetime. It folds flat in 1 inch space when not in use; can be easily carried; weighs but 10 lbs.

It is important to know that the makers guarantee results, and asserts positively, as do thousands of users, that this Cabinet will clear the skin, purify and enrich the blood, cure Nervousness, Weakness, that Tired Feeling and the worst forms of Rheumatism. (They offer \$50 reward for a case not relieved.) Cures Sleeplessness, Neuralgia, Headache, Piles, Dropsy, Eczema, Malaria, all Blood and Skin Diseases, Stomach, Liver, Kidney, Bladder, Nervous Troubles and all ailments peculiar to women. It cures the worst Cold in one night and breaks up all symptoms of La Grippe, Pneumonia, Fevers, Bronchitis, and is really a household necessity—a God-sent to every family.

To please the ladies a face and head steaming attachment is furnished, if desired, which clears the skin, beautifies the complexion, removes Pimples, Blackheads, Eruptions, and is a sure cure for Skin Diseases, Catarrh and Asthma.

ALL OUR READERS should have one of these remarkable Cabinets. The price is wonderfully low. Cabinet complete, with Heater, formulas and directions, only \$5. Head Steamer, \$1 extra; and it is, indeed, difficult to imagine where one could invest that amount of money in anything else that guarantees so much genuine health, strength and vigor.

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Don't fail to send for booklet any way. This Cabinet IS A WONDERFUL SELLER for agents, as there are millions of homes without bathing facilities, and the firm offers special inducements to both men and women upon request; and, to our knowledge, many are making from \$100 to \$150 per month and expenses. Write them to-day and mention our paper.

Persons who were full of drugs and nostrums, and had been given up to die, were restored to perfect, robust health, to the astonishment of their friends and physicians. J. A. Gehring, 342 Naghten street, Columbus, O., afflicted for years with Rheumatism in its worst form, also Pleurisy, Headaches, Dizziness, Stomach Troubles was cured with three treatments, and says: "My wife finds it a grand remedy for her ills; also, for our children. A neighbor cured Scrofula



B. Y. P. U. Department.

BY W. P. PRICE.

The report of the Brookhaven B. Y. P. U. last week closed with these words: "Much success to all the Unions, Bro. Price and THE BAPTIST"—for this thoughtful crumb, "blessing upon your head," Miss Jennie.

Pope's couplet, with reference to the use of words—

"Be not the first by whom the new is tried,
Nor yet the last to lay the old aside."

suggests a safe course for a church to pursue with reference to the having or not having of a B. Y. P. U., as a mode of doing one phase of its work. The movement is old enough not to be new; and from the great number now being organized in the State, it would seem that many churches are resolved not to be last in the use of this most helpful agency in developing the strength and efficiency of their membership. Those that have not yet organized, why not begin now with the coming of the spring-time, when all nature takes on new life, to have your church to take on new life also? It might and would call for more work on the part of both pastors and people; but the income would more than justify the output of effort. Let us have one hundred more in the State by the next meeting of the convention than we have now. What say ye, brother pastors and fellow workers, to this proposition?

To those who think it impracticable to carry on this work in country churches, it would be well for them to refer to the reports that come in regularly from Spring Hill, a country church. The 25th of February was a very cold day in north Mississippi; but on that day, cold as it was, the Spring Hill young people met, to the number of 31, their contribution that same cold day, was \$1.35 which made their total contribution for the very bad month of February, says the Secretary, "something above the support of one organ for one month, which is, as we all know, \$5.00. What is being done at Spring Hill can be done in almost all our country churches with a little effort.

THE C. C. EXAMINATIONS.

In the issue of THE BAPTIST UNION of the 24th inst., the blanks and full instructions for conducting the examinations at the close of this period of study, will appear,

giving us full time to review all the ground gone over. Of course, these examinations are purely voluntary. We can take them, or let them alone. But let's take, and see how little we do actually know of the facts in the Good Book.

Last year 16,000 papers were sent into headquarters for grading. We do not have to have them graded, unless we want, but let's do that too. As far as I am advised, not a paper was sent up from Mississippi last year—let's send 500 this year. Make a thorough canvass of your union at once, and see how many can be induced to take the examinations.

(DAILY READINGS).

Monday, March 12.—Deuteronomy 14.

Tuesday, March 13.—Deuteronomy 15.

Wednesday, March 14.—Deuteronomy 16.

Thursday, March 15.—Deuteronomy 17.

Friday, March 16.—Deuteronomy 18.

Saturday, March 17.—Deuteronomy 19.

Sunday, March 18.—Ye must be born again. Joh 3:1-15. (Raymer-meeting topic).

(The Daily Readings appear in full in the Baptist Union, and are used here by permission.)

FROM MAGNOLIA.

MR. EDITOR:

Our B. Y. P. U. met Saturday evening, with an attendance of 27. Our meeting was led by Rev. A. R. Bond. Lesson taken from 2nd chapter of Matt. 28-32.

Topic Lesson.—Glory of Obedience.

Talks on subject by Mr. W. H. Hough, Pres.; Mr. N. T. Tull, Vice-Pres., and Prof. W. H. Rowan. Since our social I think we will do better work.

ELLA ROBERTS, Sec.

FROM OAKLAND.

Spring Hill B. Y. P. U. met Sunday afternoon. Rev. D. B. Allen leader. Subject: How God pays men; was ably and freely discussed. A paper and selection was read, which we all enjoyed.

Splendid attendance; total 31. Collection for orphanage 65 cents.

Respectfully,

IRENE PRIDDY.

Gulf Coast Association.

This body will meet in Biloxi, on Thursday, May the 3rd, at 11 a. m.

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